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ART. I. *Memoirs of the Life, Writings, and Correspondence of Sir William Jones.* By Lord Teignmouth. 4to. pp. 530. 1l. 1cs. Boards. Hatchard. 1804.

THE luminary, whose course is here traced, we have had occasion to observe during the whole of its brilliant progress, from the brightness of its dawn to its setting lustre: an object at once sublime and engaging; a model to all who would acquire honourable distinction by the application of talents and the practice of virtue. Though it be allowed to few human beings to acquire so many titles to the regard and esteem of mankind, as those which were attained by the subject of these memoirs, yet should his example be deeply studied and zealously emulated. Many generous youths, though happily formed by nature, may indeed scarcely hope to rival him; or may despair of ever equalling him in the extent, solidity, and diversity of his attainments. If, however, they feel not conscious of the force which would enable them to unite to the erudition of Europe that of Asia, and to superadd to both a considerable eminence in the law and in science, still let them attentively weigh the qualities, habits, and rules of acting of this illustrious individual; and then, by a similar exertion of their powers, with industry equally unremitting, they may expect to make such a proficiency in some one pursuit, as shall improve their condition in life, enable them to render essential service to society, and insure them permanent fame.

We cannot contemplate the character of Sir William Jones without thinking well of our common nature, of which he was so bright an ornament; nor without being captivated with intellectual and moral excellence. Who that considers his enlarged and elevated views, his indefatigable industry, that perseverance which nothing could shake, and that integrity which braved all attacks, can abandon himself to grovelling pursuits, can vegetate in inglorious indolence, or can prostitute himself at the shrine of corruption? When we reflect on the accomplishments and labours of this consummate scholar, who re-

ceived the homage of the learned as well of Asia as of Europe, who was revered by the Pundits and Pahlavis of the former not less than by the literati and the sages of the latter; when we survey him as an enlightened patriot and upright magistrate in the state, a pious Christian in private life, the solace of his family, the delight of his friends, and the admiration of strangers; we are warranted in affirming that he was one of the most exalted of human beings, and that his memory will be loved and reverenced to the latest time.

In reading these memoirs, we are inclined to regret that the lamented subject of them did not at first devote himself to the law, instead of entering the Spencer family as a tutor, and dedicating himself to oriental studies: but, when we call to mind the region into which he was eventually transplanted, the high station which he was there appointed to fill, and the extraordinary services which he was destined thus to render to his native country and its Indian dependencies, we regard the plan of the whole of his past life as the most proper that could have been chosen. The polish derived from travel and intercourse with the great must have enabled him to adorn his elevation; and varied learning, united to a liberal knowlege of the law, better qualified him for the situation of a judge in the supreme court of Bengal, than superior technical science, or a profound acquaintance with positive municipal regulations. Had he not also entered deeply into Eastern literature, our tribunals in India would never have had the benefit of the improved mode of administering oaths to the Hindus and Mohammedans; would have been deprived of the English version of the Ordinances of Menou; and the indefatigable judge would have been unable to project that splendid undertaking,—a digest of the Hindu and Mohammedan law,—so worthy of his genius to plan and to superintend, and of his beneficence and industry to take so active a part in executing.

Regarding Sir William Jones solely in a literary point of view, the reader of his works must be struck with the ease with which he treated each of the widely different subjects, on which at different times he exercised his pen. No one described outward qualities more nearly and accurately, nor shewed more acuteness in penetrating to those which were concealed from general observation. This faculty could arise only from taking a minute inspection of whatever matter came under his consideration, from submitting it to a patient examination, and from unceasing labour to reach that eminence with regard to it, whence he was able, with facility, to survey all its aspects, relations, and bearings.—We abstain, however, from proceeding with this sketch, into which we have been unintentionally drawn by our

veneration

veneration for such a character; and, if we may be allowed the liberty of giving expression to our feelings, we will add, by our *affection* for such a friend! Let us now hasten to impart to our readers as much of the contents of the very pleasing volume before us, as our limits will admit.

This work, being a tribute of friendship to departed excellence, is certainly intitled to every indulgence from the critic: but we are happy in having it in our power to state that it little needs any such allowance. With modest pretensions, it displays considerable merit; and its execution altogether reflects credit on the industry, the judgment, and the affectionate nature of its author. While, however, we cannot refrain from blaming a degree of reserve discoverable in some parts of the narnative, with regard to the political sentiments and declarations of Sir William Jones, we coincide with all the conclusions of the noble biographer, respecting the opinions and principles of his friend. We are equally convinced of his enthusiatic attachment to the British constitution; and we are not less satisfied than Lord Teignmouth himself that, if he had been aware that any measures which he supported, though ever so warmly and zealously, tended in any degree to endanger it, he would, with the utmost alacrity, have corrected or abandoned them.

Fable, says the historian, envelopes the cradles of great cities and states; and it would seem as if it were fond of connecting itself with all that is eminent and illustrious. Lewis Morris, a celebrated Welsh antiquary, traced the pedigree of Sir William Jones to the antient princes and chieftains of Wales: but it is admitted that the father of Sir William, whose name and character are well known to men of science, was the first of the family who distinguished himself; and that his grandfather was a yeoman living in the isle of Anglesea. Mothers have so frequently had such a material influence on the characters of their sons, and it was ever so much the pride of the illustrious subject of these memoirs to acknowlege his obligations to maternal instructions and counsels, that we shall take the liberty of submitting to our readers the just, but somewhat quaint description given of Mrs. Jones by her husband: "she was virtuous without blemish, generous without extravagance, frugal but not niggard, cheerful but not giddy, close but not sullen, ingenious but not conceited, of spirit but not passionate, of her company cautious, in her friendship trusty, to her parents dutiful, and to her husband ever faithful, loving, and obedient."

The anxiety which this lady manifested, with respect to the education of her son, shews that she merited this high character; and the sense which she appears to have entertained of the importance of this task, with the measures which she adopted to insure

to him the greatest possible advantages, prove her to have been a very superior woman. It is evident, indeed, that to the early judicious plans of his mother, he owed a great share of his literary pre-eminence; and it must enhance her merit, that she was obliged to make sacrifices in order to carry them into execution.

'In the plan adopted by Mrs. Jones for the instruction of her son, she proposed to reject the severity of discipline, and to lead his mind insensibly to knowledge and exertion, by exciting his curiosity, and directing it to useful objects. To his incessant importunities for information on casual topics of conversation, which she watchfully stimulated, she constantly replied, *read, and you will know;* a maxim, to the observance of which he always acknowledged himself indebted for his future attainments. By this method, his desire to learn became as eager as her wish to teach; and such was her talent of instruction, and his facility of retaining it, that in his fourth year he was able to read, distinctly and rapidly, any English book. She particulary attended at the same time to the cultivation of his memory, by making him learn and repeat some of the popular speeches in Shakespeare, and the best of Gay's Fables.'

The noble biographer very properly cautions his readers against drawing, from the present instance, any conclusions in favour of premature instruction; and he justly observes that the expediency or inexpediency of it must depend, in each instance, on the capacity of the pupil, and the judgment of the tutor.

In his fifth year, young Jones eagerly perused such books as came in his way:

'As he was one morning turning over the leaves of a Bible in his mother's closet, his attention was forcibly arrested by the sublime description of the angel in the tenth chapter of the Apocalypse, and the impression which his imagination received from it was never effaced. At a period of mature judgment he considered the passage as equal in sublimity to any in the inspired writers, and far superior to any that could be produced from mere human compositions; and he was fond of retracing and mentioning the rapture which he felt, when he first read it.'

At the age of seven, he was sent to Harrow school:

'During the first two years of his residence at this place he was rather remarked for diligence and application, than for the superiority of his talents, or the extent of his acquisitions; and his attention was almost equally divided between his books and a little garden, the cultivation and embellishment of which occupied all his leisure hours. His faculties however necessarily gained strength by exercise; and during his school vacations, the sedulity of a fond parent was without intermission exerted to improve his knowledge of his own language. She also taught him the rudiments of drawing, in which she excelled.'

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In his ninth year, he had the misfortune to break his thigh bone, while playing with his school-fellows; an accident which kept him at home a whole year.

'On his return to school, he was however placed in the same class which he would have attained, if the progress of his studies had not been interrupted. He was of course far behind his fellow-labourers of the same standing, who erroneously ascribed his insufficiency to laziness or dulness: while the master, who had raised him to a situation above his powers, required exertions of which he was incapable, and corporal punishment and degradation were applied, for the non-performance of tasks, which he had never been instructed to furnish. But in truth he far excelled his school-fellows in general, both in diligence and quickness of apprehension; nor was he of a temper to submit to imputations, which he knew to be unmerited. Punishment failed to produce the intended effect; but his emulation was roused. He devoted himself incessantly to the perusal of various elementary treatises, which had never been explained nor even recommended to him; and having thus acquired principles, he applied them with such skill and success, that in a few months he not only recovered the station from which he had been degraded, but was at the head of his class: his compositions were correct, his analysis accurate, and he uniformly gained every prize offered for the best exercise. He voluntarily extended his studies beyond the prescribed limits, and by solitary labour, having acquired a competent knowledge of the rules of prosody, he composed verses in imitation of Ovid, a task, which had never been required from any of the students in the lower school at Harrow.'

He always spoke of this brutal behaviour of the master with great abhorrence; and it is impossible for us not to pause here, in order to reflect on the strange incidents that happen in this lower world; one of the least curious of which is certainly not that which exhibits a youth inhumanly chastised, and treated as a blockhead, who was destined to be the brightest ornament of his age, and the first linguist that ever lived.

We are now to consider our hero from the time of his admission to the upper school, which was in his twelfth year, till that of his entering the University, in 1764. The following instance of his superior powers of memory is mentioned as having happened at the commencement of this period:

'His school-fellows proposed to amuse themselves with the representation of a play; and at his recommendation they fixed upon the Tempest: as it was not readily to be procured, he wrote it for them so correctly from memory, that they acted it with great satisfaction to themselves, and with considerable entertainment to the spectators. He performed the character of Prospero.

'His diligence increased with his advancement in the school: he now entered upon the study of the Greek tongue, the characters of which he had already learned for his amusement. His genius and as-

siduity were also displayed in various compositions, not required by the discipline of the school. He translated into English verse several of the epistles of Ovid, all the pastorals of Virgil, and composed a dramatic piece on the story of Meleager, which he denominated a tragedy; and it was acted during the vacation, by some of his school-fellows with whom he was most intimate. In his own play he performed the part of the hero.'—

'These juvenile efforts contributed to establish the influence and reputation of Jones in the school; and the success with which his studies had latterly been pursued, left him no reason to regret the disadvantages under which he had at first laboured. His improvement in the knowledge of prosody was truly extraordinary; he soon acquired a proficiency in all the varieties of Roman metre, so that he was able to scan the trochaic and iambic verses of Terence, before his companions even suspected that they were any thing but mere prose. He also learnt to taste the elegance of that writer, and was frequently heard to repeat with particular satisfaction the rule in the Andria:

Facile omnes perferre et pati
Nunquam præponens se aliis.

Such was the extent of his attainments, and such his facility of composition, that for two years he wrote the exercises of many boys in the two superior classes, who often obtained credit for performances to which they had no title, whilst the students in the same class with himself were happy to become his pupils. During the holidays his studies were varied, but not relaxed; in these intervals, he learned the rudiments of French and arithmetic, and was particularly gratified with an invitation to attend the meetings of learned and ingenious men, at the house of that amiable philosopher, Mr. Baker, and his friend, Mr. Pond. As an introduction to the knowledge of the subjects discussed in this literary society, by the particular recommendation of his mother, he read the *Spectacle de la Nature:* he acknowledged, however, that he was more entertained with the Arabian Tales, and Shakespeare, whose poems and plays he repeatedly perused with increased delight.

'In the usual recreations of his school-fellows at Harrow, Jones was rarely a partaker; and the hours which they allotted to amusement, he generally devoted to improvement. The following anecdote strongly indicates the turn of his mind, and the impression made by his studies. He invented a political play, in which Dr. William Bennet, Bishop of Cloyne, and the celebrated Dr. Parr, were his principal associates. They divided the fields in the neighbourhood of Harrow, according to a map of Greece, into states and kingdoms; each fixed upon one as his dominion, and assumed an ancient name. Some of their school-fellows consented to be styled barbarians, who were to invade their territories and attack their hillocks, which were denominated fortresses. The chiefs vigorously defended their respective domains against the incursions of the enemy; and in these imitative wars, the young statesmen held councils, made vehement harangues, and composed memorials, all doubtless very boyish, but calculated to fill their minds with ideas of legislation and civil government. In these

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unusual amusements, Jones was ever the leader; and he might justly have appropriated to himself the words of Catullus:

Ego gymnasii flos, ego decus olei.

'Dr. Thackeray retired from the superintendance of the school at Harrow, when his pupil had attained his fifteenth year. It was a singular trait in the character of this good man and respectable tutor, that he never applauded the best compositions of his scholars, from a notion which he had adopted, that praise only tended to make them vain or idle. But the opinion which he gave of Jones in private was, that he was a boy of so active a mind, that if he were left naked and friendless on Salisbury Plain, he would nevertheless find the road to fame and riches.

'Dr. Thackeray was succeeded by Dr. Sumner; and for his information of the course of study pursued at Harrow, a plan of the lectures and exercises in the upper school was accurately delineated by Jones, at the suggestion of the principal assistant, who presented it to the new master, with many encomiums on the talents of his favourite scholar. He annexed to it a collection of his compositions, including his translation of the pastorals of Virgil. Dr. Sumner quickly distinguished him; and of the two complete years which he passed under that excellent instructor, it is sufficient to say, that he employed them in reading and imitating the best ancient authors; nor did he confine himself merely to the compositions of Greece and Rome; he learned the Arabic characters, and studied the Hebrew language sufficiently to enable him to read some of the original Psalms. His ardour for knowledge was so unlimited, that he frequently devoted whole nights to study, taking coffee or tea as an antidote to drowsiness; and his improvement by these extraordinary exertions was so rapid, that he soon became the prime favourite of his master, who with an excusable partiality was heard to declare, that Jones knew more Greek than himself, and was a greater proficient in the idiom of that language. Nor was he less a favourite with his fellow-students than with his master. He acquired popularity with them, by the frequent holidays that rewarded the excellence of his compositions. His reputation at the same time was so extensive, that he was often flattered by the enquiries of strangers, under the title of the Great Scholar.'

'Of his juvenile compositions in prose and verse, the early fruits of rare talents and unbounded industry, some have been printed in the fragment of a work which he began at school and entitled Limon, in imitation of Cicero. During the last months of his residence at Harrow, Dr. Sumner not only dispensed with his attendance at school, but was obliged to interdict his application, in consequence of a weakness of sight contracted by it. His compositions were not however discontinued; and he obtained the assistance of the younger students to write them from his dictation. He employed the intervals of suspended duty, which he was reluctanly compelled to admit, in learning chess, by practising the games of Philidor.

'During the vacations, his application was directed to improve his knowledge of French and arithmetic, to which he also added the study of the Italian. Books he had always at command; for his mother, who

contemplated with delight the progress of her son, with a wise liberality allowed him unlimited credit on her purse. But of this indulgence, as he knew that her finances were restricted, he availed himself no further than to purchase such books as were essential to his improvement.'—

'His name was long remembered at Harrow, with the respect due to his superior talents, and unrivalled erudition; and he was frequently quoted by Dr. Sumner, as the ornament of his school, and as an example for imitation. He had not only distinguished himself by the extent of his classical attainments, and his poetical compositions, but by the eloquence of his declamations, and the masterly manner in which they were delivered. In the varied talents which constitute an orator, Dr. Sumner himself excelled; and his pupil had equally benefited by his example and instruction. In the behaviour of Jones towards his school-fellows, he never exhibited that tyranny, which in the larger seminaries of learning is sometimes practised by the senior, over the younger students. His disposition equally revolted at the exercise or sufferance of oppression; and he early exhibited a mind, strongly impressed with those moral distinctions which he ever retained. Of the friendships which he contracted at school, many were afterwards cultivated with reciprocal affection; and among the friends of his early years, some still survive, who remember his virtues with delight, and deplore his loss.'

During his residence at Harrow, his most intimate friend among his school-fellows was the late Sir John Parnell; who, in a letter to Lady Jones, thus speaks of him:

'When I first knew him, about the year 1761, he amused himself with the study of botany, and in collecting fossils. In general, the same pursuits which gave employment to his mature understanding, were the first objects of his youthful attention. The same disposition formed the most distinguished features at an early, and at a late period of his life. A decision of mind, and a strict attachment to virtue, an enthusiastic love of liberty, an uniform spirit of philanthropy, were the characteristics of his youth, and of his manhood: he did no act, he used no expression, which did not justify these assertions.'

With regard to his early courtship of the Muses, we find that

'A collection of English poems, composed by Mr. Jones, at Harrow, was presented by him to his friend Parnell, in 1763. The first and longest of the collection, containing more than three hundred and thirty lines, is entitled Prolusions, and is a critique on the various styles of pastoral writers. This was written by Mr. Jones, at the age of fifteen, and is the original of the poem, which he afterwards published under the title of Arcadia.

'The variations between his first attempt and subsequent publication are very considerable. In his earliest composition, he makes Menalcas, who represents Theocritus, the father of pastoral poetry, adopt the language of Chaucer, as the only model he could take for a specimen of the English Doric. Spenser speaks in his own dialect, and, as the poet says,

Masks

Masks in the roughest veil the sweetest song.

'In the original essay, Mr. Jones gives the prize to Tityrus, or Virgil; but, in the latter, Theocritus divides the kingdom of Arcadia between Virgil and Spenser, and assigns to them his two daughters, Daphne and Hyla, by whom he understands the two sorts of pastoral poetry; the one elegant and polished, the other simple and unadorned, in both which Theocritus excels.'

We next attend Mr. Jones at the University; where his situation, says Lord T.,

'Did not at first correspond with his expectations. Under the tuition of a master, who saw with admiration his capacity and application, who was anxious to assist his exertions, and rewarded their success with unlimited applause, his ardour for learning had been raised to a degree of enthusiasm: at the University, he expected to find a Sumner or Askew, in every master of arts, and generally the same passion for literature, which he had himself imbibed. It was evident that such extravagant expectations must be disappointed; and from the public lectures, he derived little gratification or instruction: they were much below the standard of his attainments, and, in fact, were considered as merely formal; and instead of pure principles on subjects of taste, on rhetoric, poetry, and practical morals, *he complained* that he was required to attend dull comments on artificial ethics, and logic detailed in such barbarous Latin, that he professed to know as little of it as he then knew of Arabic. The only logic then in fashion was that of the schools; and in a memorandum written by himself, which is my authority for these remarks, I find an anecdote related of one of the fellows, who was reading Locke with his own pupils, that he carefully passed over every passage in which that great metaphysician derides the old system.'

After a residence of a few months at Oxford,

'His partiality for oriental literature began to display itself in the study of the Arabic, to which he was strongly incited by the example and encouragement of a fellow-student of great worth and abilities, who had acquired some knowledge in that celebrated language, and offered him the use of the best books, with which he was well provided. In acquiring the pronunciation, he was assisted by a native of Aleppo, who spoke and wrote the vulgar Arabic fluently, but was without any pretensions to the character of a scholar. Mr. Jones accidentally discovered him in London, where he usually passed his vacations, and prevailed upon him to accompany him to Oxford, under a promise of maintaining him there. This promise he was obliged exclusively to fulfil for several months, at an expence which his finances could ill afford, being disappointed in the hopes which he had entertained, that some of his brother collegians might be inclined to avail themselves of the assistance of the Syrian, and participate with him in the expence of his maintenance.

'The disgust expressed by Mr. Jones after his first introduction into the University soon subsided, and his time now passed with great satisfaction to himself. He found in it, all the means and opportu-

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nity of instruction which he could wish; and adopted that respectful attachment to it, which he ever after retained. His college tutors, who saw that all his hours were devoted to improvement, dispensed with his attendance on their lectures, alleging with equal truth and civility, that he could employ his time to more advantage. Their expectations were not disappointed: he perused with great assiduity all the Greek poets and historians of note, and the entire works of Plato and Lucian, with a vast apparatus of commentaries on them; constantly reading with a pen in his hand, making remarks, and composing in imitation of his favourite authors. Some portion of every morning he allotted to Mirza, whom he employed in translating the Arabian tales of Galland into Arabic, writing himself the translation from the mouth of the Syrian. He afterwards corrected the grammatical inaccuracies of the version, by the help of Erpenius and Golius.

'In the course of his application to this ancient language he discovered, what he never before suspected, a near connection between the modern Persic and Arabic, and he immediately determined to acquire the former. He accordingly studied it with attention in the only Persian grammar then extant; and having laboured diligently at the Gulistan of Sadi, assisted by the accurate but inelegant version of Gentius, and at the well chosen praxis at the close of Meninski's grammar, he found his exertions rewarded with rapid success.

'His vacations were past in London, where he daily attended the schools of Angelo, for the purpose of acquiring the elegant accomplishments of riding and fencing. He was always a strenuous advocate for the practice of bodily exercises, as no less useful to invigorate his frame, than as a necessary qualification for any active exertions to which he might eventually be called. At home, his attention was directed to the modern languages; and he read the best authors in Italian, Spanish, and Portuguese, following in all respects the plan of education recommended by Milton, which he had by heart; and thus, to transcribe an observation of his own, with the fortune of a peasant, giving himself the education of a prince.'

There being no immediate prospect of a fellowship, the pressure on the finances of his mother, occasioned by his residence at Oxford, induced him at the age of nineteen to accept the situation of tutor to Lord Althorpe, the present Earl Spencer, then only seven years old. This charge he undertook in 1765, and relinquished in 1770. He owed the appointment to Dr. Shipley, afterward Bishop of St. Asaph, and his future father-in-law.

The biographer informs us that Mr. Jones valued the accomplishments of a gentleman not less than those of a scholar; and that he not only took lessons from Angelo in fencing, and from Gallini in dancing, but was at the same time instructed in the exercise of the broad sword by a skilful Chelsea pensioner. While in the Spencer family, he had also opportunities of making several excursions to the Continent; of which he availed

availed himself by perfecting his knowlege of the modern languages. These pursuits, besides the duty of fulfilling his charge, would have formed the whole history of an ordinary man in such a situation, but they constitute a very inconsiderable part of that of Mr. Jones; this period of his life being signalized by labours the most extraordinary, and such as were sufficient to immortalize him. Here it was that he composed his Commentaries on Asiatic Poetry, and his Persian Grammar, which were afterward published; and that, at the request of the king of Denmark, he undertook, completed, and published his French version of the life of Nadir Shah, from an Arabic manuscript.

The close of the year 1767, the second of his residence in this noble family,

"Was marked with an occurrence, which probably had a material influence on the determination of his future pursuits. From a motive of mere curiosity, he was prompted to peruse the little treatise of Fortescue, in praise of the laws of England; and, although he was more diverted with the simplicity of the Latin stile, than attracted by the subject, he felt so much interest in the work, as to study it with considerable attention. In the course of the reflections which it excited, he was naturally led to a comparison of the laws of England with those of other countries, and he marked with delight their uncontroverted claim to superiority over the laws of every other state, ancient or modern. Of this fact he acknowledged that he had never before entertained an idea. He was now qualified to appreciate with more accuracy, the merits and defects of the republican system of Greece and Rome, for which he had adopted a strong partiality, natural to an enthusiastic admirer of the orators and poets of those celebrated nations; and to examine their jurisprudence by a standard of comparison, which impressed his mind with a decided reverence for the institutions of his own country. He was not, however, regardless of the deviations in practice from the theoretical perfection of the constitution in the famous contested election at Northampton, of which he was an unwilling spectator.'

It is known to our readers that the Life of Nadir Shah was not a voluntary task, but that the ingenious translator was in a manner compelled to undertake it. In his apology for appearing as an author at so early a period, he remarks;

'If he had reflected on the little solid glory which a man reaps from acquiring a name in literature, on the jealousy and envy which attend such an acquisition, on the distant reserve which a writer is sure to meet with from the generality of mankind, and on the obstruction which a contemplative habit gives to our hopes of being distinguished in active life; if all, or any of these reflections had occurred to him, he would not have been tempted by any consideration to enter upon so invidious and thankless a career. *But*, as Tully says, '*he would have considered before he embarked, the nature and extent*

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of his voyage; now, since the sails are spread, the vessel must take its course.'

We mean not wholly to deny the justness of these reflections, but we must be allowed to observe that they give an *ex parte* view of the case; that they represent the unfavourable side of it; and that every profession, every occupation, nay every situation in life, may in this way be held forth to disadvantage. Surely authorship is not here fairly treated. To what else did this very eminent person owe the honors paid to him, the fame which he acquired, the civil distinction and wealth to which he raised himself? We own that it is not commonly the fate of authors to be thus successful: but it may be that their usual humble post is more the fault of the individuals, than that of their profession.

[*To be continued.*] Jo.

ART. II. *Mr.* Holcroft's *Travels from Hamburgh to Paris.*

[*Article concluded from p.* 126.]

MORALITY and immorality are words of extensive and seriously important meaning: but the application of them, in a general way, to the *pulchrum* and the *turpe* of human conduct, will contribute very little either to enlighten or to reform mankind. Loose and undefined declamations against the vices of any age or nation, though they may gratify the irritated feelings of the misanthrope, or may afford some pleasure to the man of virtue, from a benevolent hope in their good consequences, are never found by experience to produce any actual benefit. The traveller, who would institute a profitable inquiry into the comparative and moral state of countries, must therefore descend to particulars; must view the people, who are the the subject of his investigations, in their several attitudes and relations; must analyze opinions and prejudices; must attend to the different modes in which habits and manners are formed; and must separate the component parts, of which the great mass of the public national character is composed. On this plan, Mr. Holcroft proceeds in his moral delineation of the French people, whom he appears to have studied with a more sedulous care than any other of his countrymen; and for which reason, we think, his work is intitled to a more protracted attention than any book of Parisian travels that has hitherto claimed our notice. We believe that we do him justice, when we observe that he makes no attempt to amuse and flatter the pride of one nation at the expence of another; and that his strictures are as much intended for the benefit of the French

French as for the instruction of his own countrymen. Philanthropy and good nature are apparent in his censures; and he catches with pleasure at every symptom in the present manners and usages of France, that is indicative of a return to simplicity, good sense, and good taste.

The materials of some parts of Mr. Holcroft's Travels were collected and arranged, not in the streets and society of Paris, but in his study; and the chapters thus manufactured may subject him to the charge of some little book-making management. He may plead, however, in excuse for these historical researches, that it was proper, in his estimate of the French character, to advert to the origin of their different discriminating features, whether of sentiment or practice; and that, in this view, retrospection was as necessary as actual observation. His work would have been less expensive, had he been the mere journalist: but, in its present shape, it forms a more complete and satisfactory whole.

In the 2d volume, the author adverts to the state of duelling under Henry IV., and traces gallantry from that period, through the court and age of Louis XIV., to the present time. He considers the consequences of this passion with respect to love, marriage, and the decencies of social life. To exemplify his doctrine of 'the omnipotence of circumstances in forming all existing beings,' he minutely depicts the progress of education among the French, including the nursing and dressing of children, and follows them through the several stages of infancy and youth to manhood. After having considered how the individuals are formed for society, he next regards them as acting in that society. Here, national politeness, and the conduct of one individual to another, the manners of the populace, the state of religion, the character and influence of the government, the nature of the police, the recreations and amusements of the people, the prevailing taste, the state of science and the arts, and the tendency of the whole to render the community progressive or retrograde in true wisdom and virtue, are objects of his notice and delineation.

Such is the outline of Mr. H.'s undertaking, which he has laboured with much assiduity;—to what degree he has succeeded, we shall give our readers a farther opportunity of judging. On the subjects of conveniences, comfort, and neatness, he exhibits this contrast between England and France:

'Nations, like individuals, have their distinctive vanities; and the wealth of nations is exhausted in their gratification. I do not speak of the treasures entrusted to or exacted by governments; but of the collective mass of individual wealth.

'In England, the custom is fortunately established of seeking to gratify vanity by something like endless researches after the useful: but even this has its excess; the conveniences of life are so multi-

plied that, though each piece of furniture, each contrivance may have its use, the limits of simplicity and good sense are invaded, and utensils themselves are, some of them, troublesome. The saving of labour, in objects the most trifling, is so generally encouraged, that habitual activity is benumbed, and the haughtiness of indolence nurtured: an Englishman must have a machine to spare the labour of his arm, if it be but to draw a cork. In this, as in most habits, there is exuberance; but there is likewise incalculable advantage.

'In France the very opposite habit is inordinate: the most common conveniences are, numbers of them, wanting: in French houses, some are lost, some are broken, some mislaid; and many have never been provided, or imagined. Instead of that profusion of utensils to which the English are accustomed, a thing so necessary as a pepper-box is only to be found at a few tables; if pepper be asked for, it is brought in a saucer, and is often sprinkled with the finger and thumb; nay a man runs some risk in many a reputable family of losing his dinner, if he do not bring a knife in his pocket: yet table spoons and heavy four pronged forks of silver are common to every decent family; and every person has a clean napkin at dinner, though all wipe their forks and dirty clasp-knives, that are never brightened, on their bread. A few of the fashionable and the wealthy are adopting as many of the English customs as they know, and as their manners will permit; and, in these families, knives and forks are changed with the plates: but the bulk of the people have never witnessed or heard of such a practice.

'In England, there is no master or mistress of a family who does not think it discreditable, if there be not something like agreement and unity, in the articles of furniture and dress, their arrangement, their cleanliness, and their whole appearance. In France, the inattention to such things is so general, that an Englishman is astonished at the discordancy. So strange is the assemblage of objects, finery and wretchedness are in such frequent contact, gilding and cobwebs, dark gateways and dirty staircases, leading to spacious apartments in which magnificence lies in disorder and neglect, these and the continual repetition of similar incongruities obtrude upon the man of observation an almost unvaried picture of grandeur and beggary.

'It is however highly gratifying to perceive that, great as these inconsistencies still are, they are diminishing. In the year 1783, they were so numerous and so offensive that I scarcely could credit what I saw. At that time, I have often walked on the terrace of the Tuileries, the place where magnificence and grandeur had most exerted themselves to excite admiration. The gardens, the statuary, and the architecture vied for pre-eminence: the *façade* of the place is several hundred yards in extent; and is decorated with porticoes, corridors, columns, pilasters, and every multiplied ornament to excite surprise: yet, at that time, from the windows of this palace were daily hung old shirts, patched stockings, stained and worn-out breeches, or whatever other object the persons who were allowed apartments there thought proper to press upon the public eye. No one noticed the practice: no one testified the least feeling of impropriety: it was but a repetition of what might be seen in every other part of the city.'

When

When the author glances at the manners of past ages through the medium of history, and compares them with the present, he perceives (or thinks that he perceives) some faint symptoms of amendment. He laments, however, that the arts of seduction are still too generally practised in France; though he reports the worst effects of those arts to be on the decrease. Yet, if "want of decency be want of sense," the French have indeed much to learn; and the exposure of their gallantry and indecorums may be of more service to them, than all the flattery which has been lavished on them as the *Great Nation*, and may warn others against a stupid imitation of vice under the imposing name of Polish and Accomplishment. The French are not now, as formerly, in the habit of uniting gallantry and devotion, or of converting a cast-off mistress into the *spouse of God;* so far, cant and hypocrisy are gone out of fashion: but the picture of the complaisance of modern French husbands, as given in the dramatic proverb of *the Two Friends*, with the subsequent remarks of the traveller, will convince the reader that virtue is still at a low ebb in Paris:

'The feelings that are common to husbands of the lower class in Paris it would be difficult to colour with great accuracy. Nothing is more usual than to say, of a married woman, such a man is her friend: *c'est l'ami de Madame:* which signifies her lover. I would not be understood to mean that this practice is absolutely general: on the contrary, though I dare not affirm, I hope and believe the number of wives faithful to their husbands is the greatest: yet what I have so frequently observed makes it with me exceedingly doubtful.

'On my first residence at Paris, I used to imagine the tales I heard were the tattle of scandal, but after repeated observation my opinion changed.

'A tradesman, with whom I was acquainted, unusually regular and sedate in his manners, and in the vigour of life, was married to a handsome woman: they had several children, and she had every appearance of being mild, orderly, and regular in her conduct; yet this woman too had her friend, who was a young Englishman. I have been in parties and on little excursions with the family; and, when this happened, the husband used to walk and converse with me; while the wife was always arm in arm, and generally at some distance, with this good family friend.

'Nothing can be a greater proof of supposed ill breeding than that of a husband, who should intrude upon and interfere with his wife in such affairs.'

We cannot but think that the author has entered too circumstantially into the subject of intrigue and indecencies: but, for the bold manner in which he has discussed it, he offers a kind of apology; though he does not wish to weaken by it the force of his remarks:

'The brief history (he says) of gallantry, which I have given, has been with an intention, not to calumniate, and degrade the French,

nor to excite exultation or gratify vanity in the English, but, to stimulate inquiry into its consequences, and produce that just estimate which, that it has never yet been made, is a misfortune to all mankind. I repeat, for I wish to impress it upon the memory, that gallantry, as it is here proved to exist, is a black, a destructive, an abominable system of domestic treachery; atrocious in act, pernicious in effect; the origin of duels, disease, murders, and mischiefs too manifold for language to describe, or imagination to picture.'

Again he says;

'I have heard it maintained by Frenchmen, and I greatly fear with truth, that the number of public women, according to the population of the two cities, much exceeds in London that of Paris; and the reason they say is, that the practices of gallantry already described are so much better understood in the latter city! May the knowledge never spread! Of the two evils, great as is the least, it is better to suffer public prostitutes than that our wives, our sisters, and our daughters should be their avowed substitutes.'

From the subject of gallantry to that of good-breeding, the transition will be deemed natural. On the score of the latter, the French arrogate great superiority:

'When French ladies (says Mr. H.) meet Englishmeu in society, they frequently are watchful to detect what they suppose to be ill breeding. A friend of mine was one evening sitting with his hands in his pockets, his legs at full length, and his neck resting on the back of his chair; that is, at thoughtless ease, but unsuspicious of giving offence. A French lady, observing him, whispered my wife—"*Mais regardez donc cet Anglois, Madame! Il faut avouer que ces Messieurs ne se gênent pas. Voyez si un Françqis oserait se tenir comme ça devant les dames* *."

'This was the pure spirit of cavilling; for Frenchmen not only dare do such things, before ladies, but others that are both rude and indecent: some of them I shall enumerate under the head politeness; and shall only here observe that they make no scruple to pull out their white handkerchiefs bedaubed with snuff, to spit on the floor, and to stand with their hands concealed in front in a manner much too indelicate to describe. This is done in the politest companies, and by those who rank among the best bred men in France: in a word, the practice is or was general.'

An instance is also adduced, in which a young French coquette endeavoured to convict Mr. H. of inattention; and this incident provokes some general remarks on good and ill breeding:

'Kindness of heart is the essence of good breeding; and attention to others is one mode of testifying this kindness: but good breeding ought not to degenerate into insipid formalities, or display the affected

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' * Look at that Englishman, Madam: it must be owned these gentlemen are free and easy! What Frenchman would dare to sit in that posture before ladies?'

and

and apish flourishes of vanity: much less should it be exacted as an acknowledgment of superiority; which would render wisdom itself a slave to the frothy, the pert and the proud: if it do not flow from habitual urbanity, under no apprehension of giving offence, though desirous to please, neither obtrusive, exigent, nor servile, generally apt, though seldom alert, in active existence, yet only visible to its equals; if it be not this it is a counterfeit, exciting pity, or giving pain. Bows, salutations, the taking charge of cloaks, the reaching of chairs, and the handing of tea-cups, are the good-breeding of the great vulgar and small; it is their only currency, and this base coinage may have its use where the sterling is not to be had. Wherever there is real kindness of heart, if there be not good-breeding it is the failure of ignorance, and not of intention: while the parroted airs of the governess, the dancing school, and the fencing academy, are but the ridiculous efforts of stupidity, with all the supercilious pretensions of extraordinary acquirement and affected knowledge. The challenges thus thrown out, to demand admiration, are overlooked with a silent smile by common sense; as is the defiance of a bully by the brave.'

Before the traveller points to those traits in the conduct of the Parisians, which strike us as proofs of indelicacy, he reprobates false refinement, and combats the paradox that "the nicest people have the nastiest ideas."

'Few things are more truly ridiculous than the affectation of delicacy. When I hear a man talk of his *small clothes*, I imagine I am in company with a fool, or the son of a washer-woman. Real delicacy results from a thorough acquaintance with the usages of the world, which bids us carefully avoid offending those usages; and from chastened but unobtruding moral principles.

'I suppose it to be true that, had there never been vicious actions, there never would have been vicious intrepretations; and that comparisons, of delicacy or of decency, could not then have entered the thoughts. From this the wit of casuistry has inferred that the most delicate persons are the most indecent. The doctrine is absurd; for it is in direct contradiction with facts. Delicacy, without affectation, is seen most in those families whose conduct has the most order, good sense, and virtue; while our ears and eyes are insulted even in the open streets, by the profligate and the debauched.'

Instances are also adduced, in the names of streets, dresses, colours, and fashions, to prove that, if the French are not absolutely indecent, they are far indeed from being delicate. We shall subjoin a picture of French *feminality*, which will appear to the English reader highly indecorous:

'A gentleman related to me that he had some legal affairs to transact for a lady of fashion; and that, taking a lawyer with him, he one day went to consult with her on the business. She happened to be in her bath; but this did not cause the least delay: she desired them to be shown into the apartment where she was, ordered the servant to bring her pen, ink, and paper, and a board to put them upon, and she there sat up and wrote, and questioned and replied, with the same

ease and familiarity as if she had been at her writing desk. I forgot to ask, though I have no doubt she was in a bathing dress: yet I question if, in England, the ladies of the very highest fashion would think proper to be seen, thus, with dishevelled hair, in the mermaid state, by men of mere business. I would not however be thought to affirm too much in their behalf.'

That it is no uncommon thing with French ladies of fashion and beauty to receive gentlemen while they are in the bath, we have often heard asserted: but we are inclined to believe that it is not the practice of women of real character.—The growing disuse of rouge is hailed by the author as a mark of the gradual ascendancy of good taste.

When Mr. Holcroft proceeds to the topic of French education, which he discusses in all its stages, various observations are offered that well merit attention. On the subject of the dress of children, he thus remarks:

'The habits of ages are not to be eradicated by the throes of a revolution; that earthquake in morals, which, while it sinks one mountain of abuses, casts up another.

'In dress there is indeed a general reform, as well in the child as the man; it approaches toward common sense. Infants are not now, in France, as often as they still are in Germany, so swaddled and bound up that they used actually to be reared upright, and placed like a broom in a corner. Neither have I ever seen the practice, which I have heard described, of suspending children by bandages under the arms against the wall; or by the waist to the ceiling, like stuffed crocodiles. The children of the poor, in the neighbourhood where we lived, were in general rationally, that is loosely and lightly, clothed; stockings excepted, which they wear gartered, and, as stockings on children must be, generally wet and dirty. But, instead of putting children on the floor, which is the true mode of teaching muscular action, and by which a child much the soonest learns to walk, the go-cart is still in fashion.

'It was but lately the common practice, when an infant was born, to bind it up in three swaddling cloths: they were called *trois langes*; one was of flannel, red or blue, and two were of linen about a foot wide each, and full three yards in length. On the head were also three *béguins* or caps; the undermost of flannel, the second of linen quilted with wool or cotton, and the third to hide them both: as soon as the legs were set at liberty, shoes and stockings were put on, and the latter gartered. Of the numbers who fell victims to heat and confinement of the limbs like this, no estimate can be made; but that absolute depopulation did not follow, and that the human race should continue to multiply in strength and numbers so considerable, is an irresistible proof of the pertinacity of the vital faculties, remembering that such modes of swaddling were once general. Of the corporeal improvement of the human form no man can doubt, who can but even remember what the race of men born in London was only five and thirty years ago, and examines what it is at present. I have

heard it was then the opinion that population was maintained solely by adventurers from the country, and that the race of these adventurers was extinct in three generations.'

Not deceived nor repressed by the high-sounding classical names given to schools in France, since the Revolution, this Philosopher examines into the real merits of the new system of education, and his account of it is truly lamentable:

'The *Almanach National* is in parts dictated and wholly revised and approved by government; and from the statement which it gives, numerous important facts are incontrovertibly deduced: among them are the great paucity even of primary schools; the still much greater want of secondary schools, where nothing more is taught than, if so much as, that education which is bestowed in almost every parish in England; the disordered state of the higher seminaries of learning; and, more than all the rest, either the jealous fears or the busy despotism of government, all centering in the chief.

'If the nation be so ignorant as that every petty day school must be inspected, that every secondary, or grammar school must be watched by the prefect, that men must be sent annually to travel through the departments to superinted prefects, inspectors, and schools, and that the superintenders, including all under and all above them, must be superintended by the First Consul himself, who is the omnipotent reformer, in what a state must this actual ignorance be? Should it be answered, it is but the jealousy, the presumption, and the despotism of government, will that be a more favourable picture of the actual state of knowledge?

'I once again protest I deprecate as truly as I despise, not only the attempt, but, the very supposition of any desire to degrade the people of France. If I do them injustice, it is not done wilfully. The sole end I have in view is to excite all men to inquiry; and more than others, on this occasion, the French themselves: as it more nearly concerns themselves, and as there are among them men whose powers of mind are of the first order, and of whose patriotic intentions and virtues no doubt can be entertained. Let them rouze from their present lethargy; not into any of the petty schemes of a confusedly indignant mind, impotently attempting to root up evil by dispossessing misguided individuals of power; but, by the undaunted inquiry into and persevering publication of facts, whoever may be the individual they may implicate, or whatever the nation they may be thought to dishonour. The knowledge of these, being disseminated, will be more potent in the correction of abuses than any destruction of the vicious monopolies of power; which must moulder away, in proportion as knowledge shall increase and morals improve. Where ignorance among the multitude prevails, tyranny can only succeed to tyranny. Exceptions of individuals in power, good and ill, will exist; but between the virtues of the nation and the virtues of the government there ever must be an intimate relation.'

Cheerfulness is supposed to belong to the French people in an eminent degree: but Mr. H. disputes their claim to this

envied pre-eminence, and ascertains the melancholy fact that the crime of suicide is more frequent in France than in England, notwithstanding the influence attributed to our (present) black month of November.

'Of their *gaieté de cœur*, gay or lively hearts, they are continually vaunting: but are they really so gay as they profess to be? What is it they understand by gaiety? Is a propensity to talk and to trifle a certain sign of cheerfulness?

'If they possess a calm yet habitually cheerful mind, there are signs of gloominess every where surrounding them for which it will be difficult to account.'—

'Discontent is no feature of gaiety: yet discontent is the certain result of want of order and economy; and I have never in other nations discovered this feeling so frequently as in the physiognomy of the French, when reading the countenance at rest, or of passengers that were solitary. They readily smile, but rarely laugh; and when the features are motionless, they are often marked with irritability, or restless dissatisfaction.

'The encounter of wretchedness does not excite to gaiety; ragged and dirty clothing, meagre frames, squalid countenances, women and old age tottering under burthens, and misery continually met in a variety of forms, cannot contribute to cheerfulness: by being so frequently seen, the emotions thus excited are so enfeebled as scarcely to be felt; still however they have their effect, which is far indeed from cheering to the heart.'

The account which follows of *la Morgue*, or of the place in Paris where dead bodies are carried to be owned, is horrible and afflicting; and Mr. H. reports, from information on which he can depend, 'that, including all France, the number of suicides is from two to three per day, or five in two days.' Of the total of suicides in Paris, it is impossible to obtain a correct account; the reason for which is shocking, and the inference does not speak in favour of French felicity:

'The bodies exposed at *la Morgue* are most of them brought from *Saint-Cloud*; the distance to which by water must be above three, perhaps four miles. At the bridge of *Saint-Cloud*, the fishermen nightly spread their nets; and in the morning, with the fish, these bodies are drawn up: but, as an old inhabitant of *Saint-Cloud*, whom I strictly questioned on the subject, assured me, the nets were only suffered to be down a stated number of hours, according to the season; certainly not upon an average half the day; and, in proof of what he said, observed to me that this regulation must take place, or the navigation of the river would be impeded. Hence, by the most moderate calculation, the number of bodies that escape the nets must at least equal the number of those that are caught.

'I was told that government had then lately refused the accustomed fee to the fishermen, for each corpse they brought; and that they would not continue to drag up the dead bodies, affirming that the

the money they had before received, was insufficient to pay the damage their nets had sustained.

'I know that it has long been the practice for government to adopt any measure, by which it imagines it can gain popularity: but how such an end might be obtained by these means is more than I can divine.

'After proofs like these, what shall be said concerning that gaiety of heart, which the natives and the writers of France so often affirm they possess and to so high a degree? If it be a feeling of short duration, suddenly taking birth and as suddenly killed, produced by trifling causes and liable to end in such fatal despondency, it is a habit of mind which, instead of meriting their praise, ought to excite their most serious attention to reduce it to reason. True cheerfulness is more robust: that mind only can enjoy serenity which, added to virtuous intention, has the sober and tranquillizing habits of order; and which, willing at all times to partake of pleasure, has the patience, first to inquire what is the cost, and what the consequence.'

How judicious is this last remark! Thoughtlessness and frivolity do not constitute enjoyment. A considerate and virtuous people may seem to superficial observers to be grave: but their happiness is more genuine and permanent than that which springs from trifling and irrational pursuits;—from pursuits which, by banishing reflection, render men strangers to mental tranquillity, and often plunge them from transient pleasures to irremediable despair.

A multitude of anecdotes are related, characteristic of the Gallic nation: but we must abstain from transcribing them, to make room for Mr. Holcroft's account of the Church since it has been re-united to the State; and particularly his description of that individual who has engrossed to himself all power and authority in both. Respecting the former, this single extract must suffice:

'Under politicians so profound, the church has been wrested from the precarious patronage of the pious; and once more joined to the state. What the sum of the benefits may be, which the state is to receive from religion and religion from the state, time must determine: present appearances augur but faintly. That lordly host, whose voices combined inspired even majesty with tremendous awe, and so frequently drove ignorance frantic, is now replaced by twelve parochial churches, one for each municipality, and twenty-seven chapels of ease, for the catholic worship.

'The protestants are allowed three chapels; the total for catholic and protestant is forty-two; and beside these there is at present no other place of religious worship in Paris.

'And are these churches and chapels duly and respectfully attended?

'This I made a constant object of inquiry.

'As masses, private and public, vespers, and other ceremonies are performing through perhaps one half of the day, the churches are

open; and you seldom can enter them but a few scattered beings are seen, kneeling round this or that petty side altar, and interceding, if words muttered can be called intercession, with the holy Virgin. But these solitary beings are, much the greatest number of them, old women: the young of either sex are seldom there; except brought to high mass by their parents, or attracted by some ceremony, or church festival.

'At high mass itself, the old are much more numerous than the young, and the women than the men.

'In proportion as the crowd is attracted, the congregation is disorderly. There are no seats, a very few within the choir excepted, for persons in office; but, the choir being open, a multitude of rush bottomed chairs, exceedingly rude, and generally old and dirty, stand ready to be hired; I forget if at a halfpenny or a penny each; and this is a source of church revenue.

'At every part of the service, as well in sermon time as during mass, numbers are in motion: people come and go, make the church their thoroughfare, are silent or talkative, dirty or clean, and act with the most perfect indifference with respect to time, place, or other circumstance.

'Behind the preacher a prompter is seated; who, as is the practice at the theatre, whispers the word, if the actor blunders in his part.

'During the sermon, the superintendents of the chairs make the round of their customers, to collect the sous.

'If the people are thus ignorant and restless, incapable, from habit, temper, and thoughtlessness, of decent order, the priests themselves surely afford them neither countenance nor example.

'The priests themselves have the perfect appearance of machines, that proceed through a regular absolute clock-work set of motions, without any power of variety, or token of feeling. Various parcels of them are performing various ceremonies, in different parts of the church, at the same time. Here, in the choir, it is high mass: before an altar, yonder on the left, some private mass for a departed soul is hurried over: by the side of this, or opposite as it may happen, some other ceremony of marriage, baptism, or burial, is performing. In another compartment a school is kept; and the pupils have, not only the ghostly and mundane admonitions of the priest their teacher, by which to profit, but, the whole scene before them for contemplation and instruction.

'Would you then have the world believe that a body of men, still held in veneration by a great part of France, and assuming even heavenly sanctity, are but the exhibitors of shows; which can only amuse children, while they utterly disgrace wisdom and traduce virtue?'

We shall now shift the scene from the state religion of Bonaparte, to Bonaparte himself; and, as Mr. Holcroft has drawn the portrait of this extraordinary man with singular spirit as well as truth of character, we shall indulge our readers with a copious transcription from this part of his work. It requires not a ghost from the grave to tell us that 'ambition, and not the

the love of man, is the despotic passion in the mind of Bonaparte,' and that 'to him all means are good can he but gain the end in view:' but, when it is considered that he has so far succeeded in gratifying this all-devouring passion, as to dictate to popes, tread on the neck of kings, and to become in such a manner identified with Europe as to appear the only arbiter of her fate, it is of importance to study the physiognomy of his mind, to unfold its qualities, and to advert to the circumstances which fostered his evil habits, and indelibly impressed them on his character. The vices of Bonaparte are thus traced to their source:

'It is the turn and concurrence of circumstances that give the powers of man their direction, stamp his character, and reconcile him to courses of action; such, even, as he may have once held in abhorrence. In all the ardour of youth, when the intemperate imagination knew not where to rest, before principles had been fixed by experience, yet not till after a burning thirst of fame had been excited in him, Bonaparte found that dangerous engine, that corrupting agent, that implement of human misery, an army, at his command; prompt to effect whatever purpose his rapid genius should conceive. He soon discovered the necessity there was to give that colouring to events that might produce the effects intended: to conceal, to deceive, to fix the attention on false points, to flatter peasants, to speak to princes in the lofty tone of menace, to spur the soldier to attack by the hopes of plunder, to hang him afterward for the crime, to promise friendship to the vanquished, and then to raise contributions and strip them of all they esteemed most precious; these soon became the common-place daily occurrences of his life. Oh, had his genius received another direction, had he been impelled with no less force into the paths of wisdom and benevolence, what a blessing to the world would he have been!

'In Egypt, he found a race much more ignorant, more depraved, and therefore still more addicted to the arts of deceit, than in Italy; and he bent all his powers to the task of overcoming them, in every manner. Could they fight? He conquered them as well in valour as in sagacity. Could they mislead, lie, and wear the mask of hypocrisy? Even in this they were not his equals.

'Still his mighty mind, occasionally, gave public proofs of the warnings and the impulses it received from truth: to the man of discrimination, there are passages in his state papers that show with what force it struck him; and prove his momentary grandeur of thought. To this hour, changed as he gradually has been, and loaded as his horizon is with the blackest clouds of splenetic ambition, it still now and then emits a transient beam.

'But the most fatal of all the circumstances, which have unfitted him for the task he has assumed to himself, which is no less than that of governing Europe, is that he has been habituated to the command of armies.

'To move a multitude, so that some great end may be atchieved, it is necessary that not a man among them, the commander excepted,

should have any will, any power of consideration, any impulse or motion, but that which he receives.

'Experience having proved, to the chief, that he is capable of so effectually directing such a mass as that mankind repeatedly have regarded with astonishment the combinations of the individual, which have produced these wonders, he entertains in himself no doubt of his decided superiority to all other men: he conceives himself to be little less than infallible, holds his own views and opinions in veneration, and cherishes the rapturous vision of giving the word of command to states, and of exciting amazement still much greater throughout the world.

'While thus he dreams, nothing is more easy than the imaginary reforms he is to effect; nothing more simple than the means; nothing more wonderful than that they had not been effected long before.

'Accustomed to gain the grandest advantages by secrecy of plan, celerity of action, and those stratagems that best can mask and mislead, the same habits remain, and the same means are adopted, when the conqueror seizes on the rule of states as when he sends forth his cohorts to the plunder of cities, and the capture of provinces. He alone must project; he alone must command; reward and punishment must be at his sole disposal: no community, no single creature must act but as he wills. That to make his will known is impossible, that it varies in himself from day to day, that men cannot resign their intellect, cannot resist the impulses of habits and the decisions of the judgment, and that the task of regulating the actions of millions by the will of an individual is the most extravagant and absurd of attempts, are truths of which he has no knowledge, or has lost all recollection.

'Memory cannot conjure up, nor can sagacity divine all the disadvantageous propensities, which the Chief Consul brought with him into office: these have been so aggravated, by circumstances which he did not foresee, by difficulties abroad, opposition at home, the abject flatteries of adulation, the justice of censure, the scurrility of abuse, the impossibility of enforcing obedience to all his commands, and the mass of resistance which he had assured himself he should find so feeble, that they have fixed in his mind evil habits of such force and obstinacy, that they are beyond the hope of cure.'

The treachery of this hero at the commencement of his victorious career is exhibited in the following anecdote:

'When Bonaparte first came to Milan, professing himself the deliverer of a once great people, but now and long since miserably enchained by priestcraft and petty despotism, those who earnestly desired the emancipation and the happiness of their country, received him with open arms. One of them, a Milanese nobleman of great influence, devoted his whole means and power to the cause which he supposed the French sincerely intended to promote; and for that purpose in giving aid to Bonaparte, by whom he was then treated with the most flattering attention.

'This nobleman had none but virtuous motives for his conduct; and he was too soon convinced that it was not for the cause of free-

dom, which Bonaparte and the armies of France fought: the avarice of individuals, the plunder of rich and poor, and the worst of motives, which selfishess, egotism, and national vanity could inspire, were daily more and more appearent.

'After some reverse of fortune, which the French sustained in Italy, Bonaparte once more came to Milan; and the indignant patriot, instead of again promoting the views of the conqueror, openly upbraided him with his want of good faith, his total dereliction from the cause of freedom, and with the atrocities committed or countenanced by him. The affront was unpardonable: to reprove a man who had armies at his command, though it showed a noble and a virtuous fortitude, the loyal Milanese soon found was a fatal step: Bonaparte caused him to be seized, put him under a guard, and sent accusations of him to the Directory, accompanied by pretended proofs that he was a traitor to freedom and to France. The end of this tragedy was the death of the Italian: he was shot; and the passions of his enemy were shewn to be dangerous to the present, and ominous to the future.

'This account I had from a man of rank and honour, an Italian, who assured me he absolutely knew all that he had related to be true.'

According to the manner of Lavater, Mr. Holcroft has studied the physiognomy of the present despot of France; and subsequent events prove how accurately, and with what just indignation, he read his purposes:

'I have several times been close to his person: his stature is diminutive, his complexion sallow, and his physiognomy bears those marks that denote the labours of his mind: it is care worn; but it is also susceptible of great variety. From his atrabilious complexion, choler might be certainly predicted; but, from the sedateness of his eye, not of that sudden and impetuous kind to which he is so very subject.'—

'There are various traits, public and private, that discover Bonaparte to have attempted to copy Alexander, while he was in Egypt, Cæsar during his Italian campaigns, and Charlemagne since he has assumed to himself the office and the powers of a ruler.

'When traversing the sands of Egypt and Syria, he did not forget the Libyan deserts: Alexander was then his model.

'He placed a large statue of Cæsar, allowed to be of excellent workmanship, fronting his apartments in the Tuileries; that he might have it in daily contemplation.

'Since the addition of Helvetia and the Cisalpine Republic, the power of Charlemagne, extending over Europe, and his imperial dignities, have incessantly haunted his imagination. Consul for life is a title so poor that it appears to have become intolerable to thought. Need I insist on the imbecility with which he has aped the royal state?'—

'Between the dwarfish form of the man and his enormous arrogance, there is a disparity too preposterous for feeling to rid itself of; except by laughter. Yet how suddenly is this emotion checked, by the

the remembrance of the general destruction in which he endeavours to involve mankind. Is it not miserable to reflect that the paltry, the frothy, the despicable thing called vanity, raging in a being in itself so impotent, should be the cause of such desolation?'

After having displayed the vanity, passionate temper, unfeeling cruelty, and other traits which are apparent in the conduct of Bonaparte, Mr. H. endeavours to appreciate the precise value of the whole evidence:

'To sum up with accuracy the contradictory character of this Chief Consul, this man of strange fortunes, this minion of many centuries, this miraculous progeny of Intellect and Chance, is a task to which I am inadequate.

'There are two parties, in direct contradiction to each other: and both of them equally violent in assertion. One set of men attribute to him every human excellence: to them, he is not a man, but a deity: another will not allow he ever possessed eminence of talent, discovered a single virtue, or performed one action that can be called great.

'Let those, who affirm he foresaw all that has been and might be accomplished, planned all that he has atchieved, and with power little less than omnipotent insured military conquest and commanded civil triumph, let these partisans inquire whether a mind so capacious could have been betrayed into acts so many of which are puerile, so many more are absurd, and a still greater number are malevolent and destructive?

'The nature of true greatness has ever been and ever will be beneficent. If his plans were so truly profound, would not his means be more certain, his course more even, and his end more secure? His taciturnity in private appears to be pride; but, in his public acts, his loquacity is too great, I ought to say too pert, to be tremendous. Power, such as he and his partisans would have the world believe he possesses, would better understand itself; would act in silence and strike in the dark: it would pursue the even tenor of its way, and disdain to vapour, or to sooth. Of such dwarfish artifice it would have no need. The excesses of the passions rob men of their sound judgment; and render them base, malignant, and little. Of the passions of the Chief Consul, and their excesses, there is unhappily no want of proof.

'To those, who will not allow him any one great quality, what shall be answered? Let them look into history, and find the man under whose real or apparent command actions so numerous, and so great, have been performed, and he, the commander, a man of feeble mind, irresolute in his conduct, and inconsistent in his plans. Let them scrutinize the powers of man, and prove, if it be possible, from fact or from deduction, how it should happen in times so dreadfully contentious, that debility could obtain and preserve the rule; could conquer enemies abroad, subvert rivals in power at home, profit by foreign and intestine broils, overawe or reconcile factions, change the capricious destinies of a capricious people to that which despotism calls order, and establish a new dynasty, which, in ages of greater ignorance, would long have continued permanent and beyond controul.

'Truth

'Truth is always found between the extremes. Bonaparte is an extraordinary man, who has lived in still much more extraordinary times. The grand events of these times were many of them military; so, as it happened, was his education, and so were his propensities. Such was the fortuitous favour of circumstances that they caused him to appear a prodigy. A first campaign elevated him to the rank of a hero, the second showed him a god: he seemed to command events: in reality, they commanded him; they were his creator.

'Early habits had powerfully concurred to fit him for the future accidents under which he became placed: and this pre-disposition, and these accidents, were further aided by a mind of such ardour, and of such restless and prolific ambition, that he has been hurried through the various gradations which similar minds have travelled; and does and will only differ from them in similarity of fate as far as circumstances have varied and shall hereafter vary.

'Sallow complexion, length of face, a pointed nose, a projecting chin, and prominent cheek bones have distinguished the countenances of fanatics and persecutors. Fanatics and persecutors were often men of powerful minds, but violent passions; and between such men and Bonaparte, allowing for times and circumstances, in physiognomy, in talents, and in manner of acting, there is great resemblance.'

The vastness of this man's ambition, combined with the wonderful extent of his power, may seem to justify in us most terrific anticipations: but Mr. H.'s subsequent reflections on the threatened Invasion of Britain by France will serve, if good sense can avail, to dissipate these fears. It is his opinion that 'let the impossibility be supposed that Bonaparte, with all the armed force of France, were now in England, dreadful as the encounter would be, if the sound arguments that facts afford, if physical force and mental powers be justly estimated, Bonaparte must either find a miraculous escape, a prison, or a grave.'

Here we shall close our extracts; for, after Bonaparte and the Invasion, how flat and tame must be accounts of *fêtes* and processions; of theatrical embellishments, of singers, dancers and musicians, of statues and pictures, of libraries and gardens, &c. &c. &c.! We would not insinuate, however, that the traveller ceases to entertain, as he descends to inferior subjects. He is amusing and instructive to the last; his moral delineations are given with strength of colouring; and both to us when employed in studying the French, and to the French when studying themselves, his researches and observations may be eminently serviceable.

Besides the vignettes occasionally given as tail-pieces to some of the chapters, and which display objects illustrative of the work, we are presented in the folio atlas with large copper-plate engravings (measuring 25 inches by 15½) representing—the South view of the Old and New

Louvre

Louvre—the Mint and Façade of the Louvre—Entrance of *les Champs Elysées*, and *la Place de la Concorde*—The Military School and the Church of the Invalids—The Elysian Fields, distant Gardens of the Tuileries, New Bridge, *Quai d'Orsai*, and Palace of the *Corps Legislatif*—View of *la Place de la Concorde*—Garden and West front of the Tuileries—Garden of the Tuileries—Palace of the Tuileries facing *la Place du Carrousel*—The Luxembourg, with the Gardens—View of Paris from the South Boulevard—View of Paris from Mont-Martre.

In speaking of these decorations, Mr. Holcroft compliments the spirit and liberality of his publisher, as meriting greater applause than he can bestow; and we have no disposition to call in question the sincerity of this praise. We are assured that, excepting those of the New and Old Louvre, the plates have been engraved after drawings made at Paris by a French artist, under Mr. H.'s direction, and that every part of them has been rendered subject to truth. The fidelity of the representations is a great merit: but we lament that some of the engravings are so coarsely executed, that the artist deems it prudent to withhold his name.

A distinct description is given of each plate. In that which is explanatory of the view of Paris from Mont Martre, it is mentioned as deserving remark 'that the number of spires, and turrets, which in such views have a highly picturesque effect, is by no means so great in Paris as in London. Domes indeed are multiplied; but the single dome of St. Paul's, as is evident from the view of Paris in this plate, has a grandeur which all of them cannot equal.'

Errors occur in the writing at the bottom of the plates; and various errata are observable in both volumes of the work; which the author ascribes to its having been wholly *dictated*, a method no doubt liable to literal mistakes.

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ART. III. *Cases of Small-Pox subsequent to Vaccination*, with Facts and Observations, read before the Medical Society at Portsmouth, March 29, 1804. Addressed to the Directors of the Vaccine Institution. By William Goldson, Member of the Royal College of Surgeons, London. 8vo. pp. 71. 1s. 6d. Highley.

AFTER the almost universal adoption of vaccine innoculation, not only throughout Europe but in various other parts of the globe, it must appear a matter of surprise that a pamphlet should now issue from the press, professing to contain facts which disprove its powers as a preventive of Small-pox. That such facts should be brought forwards at an *early* period of its introduction

introduction was not surprizing. The feelings of individuals were little disposed to yield their assent to the propriety of a practice so irreconcileable to analogy; and it was only by the most extensive series of experiments, ever perhaps made on any subject, that all respectable opposition to Cow-pox was at length subdued. Cases have frequently occurred, in which small-pox was stated to have prevailed after successful vaccine inoculation: but such cases were in general so incorrectly given, or had so much direct or internal evidence against them, that they could not bear that minute investigation to which they occasionally gave rise. Those which we are now to notice come, however, from so respectable a quarter, and are stated with so great an appearance of candour, that we have no difficulty in recommending them to the particular attention of the practitioner, who feels himself, as the friend of humanity, interested concerning a practice which is of the greatest importance to mankind.

The author does not present himself as decidedly hostile to Cow-pox: but he has met with cases in which it appeared to him, and many other practitioners, that Small-pox had unequivocally occurred after successful vaccination; and he is therefore disposed to infer that the preventive powers of Cow-pox, instead of being permanent, extend only to a certain period, after which the body recovers its susceptibility to Small-pox. This period he supposes must vary with the constitution, but, in the cases mentioned by him, it did not exceed three years. He therefore recommends that the discussion, concerning the laws by which Cow-pox is regulated, should be resumed, and the validity of his conclusion examined, by submitting to the test of variolous inoculation such patients as had been vaccinated more than three years ago.

The correctness of the general conclusion, with regard to the period during which Cow-pox may ensure the body against variolous influence, and the accuracy of the particular facts from which this conclusion is deduced, stand on different and independent grounds; for though the facts may be undoubted, and the inferences on the nature of particular cases be undeniable, it by no means follows that the author's hypothesis is on that account founded on truth. The cases which are here stated have made a considerable impression on the public mind; and it is with very good reason that the examination required by Mr. Goldson has been undertaken in several quarters. Whatever may be the conviction of professional individuals respecting the necessity of this examination at the present period, we are decidedly of opinion that the public feeling is not to be treated lightly, but that any examinations calculated

calculated to remove plausible objections should be instituted, and stated with candour. Since evidence cannot be too much multiplied, where it can be procured, as in the present instance, in an easy, safe, and effectual way, it should be zealously sought.

However improbable, and however contradictory to many well ascertained facts, we may consider the opinion entertained by the present author, on the inefficacy of Cow-pox in preventing Small-pox, after a certain period, we deem it right to leave the question which he agitates on this subject, to be decided by the additional evidence to which it has given rise; and we shall therefore now confine ourselves to a report of the cases from which his inferences are deduced.

The first case is that of a Child which was inoculated with variolous matter two years after having had Cow-pox. Seven days subsequent to the inoculation, six or seven eruptions appeared on the child's body, which did not suppurate, but in four days terminated in a warty scurf.

The second case is nearly similar to the first.—Eruptions occurred after exposure to variolous contagion, more than three years subsequently to successful vaccination. These eruptions remained about five days, and never suppurated.

Mr. G. appears to be extremely anxious to prove that these eruptions were actually variolous: but to his conclusions we can by no means accede; and we think that he and his friends were by much too hasty in forming their opinions, when they ventured, in both cases, so soon after the appearance of the eruption, to give a decision on its nature. Considering the similarity between Chicken-pox and Small-pox, during the first few days of those complaints, we cannot regard it as being a proof of discretion, to hazard a judgment on a doubtful point where the evidence was so defective.

The third case is of more consequence; and, as it merits particular consideration, we shall give it in the author's own words:

'In the latter end of January, eighteen hundred and one, I vaccinated an infant, the daughter of Mr. Luscombe, keeper of the gaol in Portsmouth. The progress of the arm was extremely regular, and carried with it every mark of absorption. The child was restless, and somewhat feverish, about the eighth and ninth days. It seemed altogether as much indisposed as children of that age generally are.

'Matter was taken from the pustule early on the ninth day, which I used on a child who had the disease nearly in the same manner; and has since been in situations, where it must have taken the Small Pox, if the constitution had been susceptible of receiving it. Mr. Meritt, of Portsmouth, likewise vaccinated a child with matter from the same source.

source. The pustule, and consequent symptoms in this case, were equally well defined.

'In fact I never entertained any doubt of its having properly taken effect; the arm shewing at the time, and until the present moment, marks of the pustule sufficiently strong and satisfactory. And it is perfectly in my recollection, that when some alarm was excited by the case of the marine at Haslar, somewhat more than a year after, the parents wishing to have her inoculated, I advised them to the contrary, saying, that "if there were any efficacy in the Cow Pox, she never would suffer from the Small Pox, having undergone the disease so decidedly."

'This opinion seemed to be verified, not only to my own satisfaction, but that of the friends, some time after. For on the tenth of April, eighteen hundred and three, I inoculated another of their children, which they chose rather to have done with variolous matter. The disease could not occur more favourable to my design of infecting the other child, if possible, than it did; as it produced near three hundred well maturated pustules.

'By my desire, which met the wishes of the parents, the children were kept constantly together. They were alternately suffered to sleep in the same cradle. And when the cap was taken from the head of one, it was constantly put upon the other, the same cap being used through the whole of the contagious period of the disease, without any effect whatever.

'On Monday the 13th ult. (Feb. 1804.) I was desired to call at the house, but being from home at the time, I did not go until the following morning. They then told me, that the child had the Small Pox. This I discredited, supposing it impossible, as she had so decidedly resisted infection before. I was surprized however to find their account correct, upwards of a hundred eruptions appearing in different parts of the face, body and extremities; several of which were *pustular*, and well advanced towards maturation.

'Not having been called early enough to witness the beginning and progress of the disease, I was the more particular in my inquiries. This I found was the fourth day of the eruption; she was taken ill on the Wednesday evening preceding, complaining of sickness, pain in the head and back, accompanied with considerable fever. On Thursday and part of Friday, she continued nearly the same. Supposing it to arise from cold, the mother was not alarmed, but gave her some diluting drink, and kept her in bed. About Friday noon she began to be better, but not totally free from fever. On Saturday morning she was perfectly recovered, but while she was dressing, a few eruptions were perceived in her face, neck and shoulders, but were not much attended to at the time. On Sunday the number increased, and still more came out on Monday morning. They now began to consider them as something more than pimples. For the first time they suspected Small Pox. In this they were justified, from variolous infection being in the school; two or three other children having taken it, one of which died, in a confluent sort under my care soon after. This induced them to send for me.'

Some

Some doubts were entertained with regard to the propriety of considering this as a genuine case of Small-pox, from the pustules going off on the 7th day: but those doubts were removed by the appearance of variolous pustules in four cases which were inoculated from it. These pustules maturated, and, in three of the cases, went off on the 7th day, and in the fourth on the 9th day.

Another case, of a kind nearly similar to the last, is stated from the practice of a friend. Small-pox inoculation, one year after vaccination, produced on the 11th day an eruption of a few pustules, one only of which (on the arm) suppurated: but from this pustule matter was taken, which produced Small-pox, as is stated, in a satisfactory manner. On this case, however, we would observe that the statement of it is not sufficiently particular, to make it an object of distinct consideration; and that it is besides not improbable that the pustule on the arm might have been produced by an unintentional touch of the lancet, during inoculation, and that it might thus have been a primary one.

To the third case, there seems to be no reasonable ground of objection; and we are therefore compelled to consider it as a distinct instance of Small-pox occurring after vaccine inoculation had taken effect. We are not disposed to doubt the accuracy of Mr. Goldson's report of this case, nor to consider him as likely to have erred in his conclusion, that the Cow-pox inoculation had completely succeeded; and therefore, without entering farther into his views on the subject, we shall only remark that an occasional occurrence, such as that which we have now mentioned, can very little affect the value of vaccination. Several unquestionable instances are recorded, in which Small-pox has occurred a second time; and it cannot be expected that this may not also be the case with Cow-pox. The value which the latter possesses, as a preventive of Small-pox, must depend on the comparative frequency of such occurrences; and it is desirable that the attention of the candid practitioner should be directed to ascertain this very important point.

As we shall soon have occasion to lay before our readers, some experiments made with the view of ascertaining the truth of the author's hypothesis, that the Cow-pox only renders the body unsusceptible of Small-pox influence for a limited time, we shall now only observe that he appears to us to have acted with great propriety, in calling the attention of medical men to a farther investigation of this singular disease; which cannot but have a tendency to increase our knowlege of its nature, and the laws by which it is governed, as well as to remove

those

those unfavourable impressions on the public mind, which partial and erroneous statements are so likely to create.

Several minor particulars in this pamphlet we feel it unnecessary to notice.

Yell.

ART. IV. *An Answer to Mr. Goldson;* proving that Vaccination is a permanent Security against the Small-Pox. By John Ring, Member of the Royal College of Surgeons in London. 8vo. 1s. 6d. Murray.

THIS is a very singular performance. The author has distinguished himself for his services in the cause of vaccination: but, in the present instance, he appears to us to have overlooked the interest of this noble discovery, and to have deviated from the path which candour and philosophy prescribe for the investigation of truth. The public may be amused, but will neither be instructed nor convinced, by misplaced attempts at wit and humour; while they will be inclined to suspect some concealed and radical defect in principle, where examination and inquiry do not receive every degree of encouragement. They have a right to expect, in a matter in which they are so deeply interested as the new inoculation, that their doubts and fears, however they may have been produced, should be satisfied and removed; and we cannot think that it will increase their estimation of Dr. Jenner's discovery, to hear the mode recommended by a respectable practitioner, for ascertaining some important particulars relating to it, treated with contempt and ridicule.

Considering the ease and safety, with which Mr. Goldson's advice to inoculate with variolous matter some of the more early cow-pox patients, may be adopted, we cannot help expressing our surprise that so ready a method of removing the impression produced by the Portsmouth cases should not be deemed worthy of adoption by the present author. Mr. Ring, indeed, goes so far as to consider any such experiments as highly disgraceful; though we have no other reason assigned for the use of so harsh an epithet, than that he conceives them to be unnecessary. He admits, however, that such experiments were required at an early period of vaccine inoculation, in order to ascertain its utility; and he still considers it as justifiable to put patients to the test of variolation, at their own particular request, or that of their friends. Is not this to admit the propriety of satisfying doubts when doubts may have by any means been excited? and is it disgraceful to institute experiments on a large scale, to confirm the utility of vaccine inoculation, when such trials were extensively and safely

made in the infancy of the practice; and when we are told by the author himself that they are indispensible, consistently with the least regard to character, if patients require a test of their safety? Mr. Ring cannot surely regard the insertion of variolous matter, subsequently to successful vaccine inoculation, as attended with danger; otherwise, he could not, with any regard to humanity, authorize the employment of this test, even at the desire of patients or their friends, when he admits that to have recourse to such an experiment, with a conviction of its danger, is a crime. The inexpediency of ever inoculating with variolous matter, in order to determine whether the constitution has been rendered unsusceptible of small-pox, is but feebly supported by Mr. Ring. Not a particle of evidence in confirmation of his opinion is adduced from what has occurred since the introduction of cow-pox; though it is well known that, at one period, such a test was very frequently employed. Two cases, which occurred forty years ago, are, it is true, mentioned from Dr. Buchan, in which an eruption was produced by the insertion of variolous matter, in two persons who had gone through small-pox. In one of these cases, the eruption gave rise to a general mortification and to death, and in the other to a serious indisposition. The extreme rarity, however, of such occurrences, and the absence of any disadvantages produced by inoculation with small-pox matter, subsequently to cow-pox, would favour the supposition that there existed, in the cases adduced, a peculiarity of constitution which cannot affect our reasoning in ordinary circumstances. If we were even to grant that cases like those mentioned might in some very rare instances again happen, we should not be furnished with a good reason for omitting inoculation with variolous matter, in order to clear up any doubts which might remain unsatisfied with regard to the permanent efficacy of cow-pox. We are bound to compare the probable evil with the probable good; and we ought not to hesitate between the very minute portion of danger arising from the use of the variolous test after vaccine inoculation, and the great advantages likely to be produced by silencing, in the mode which the objectors themselves propose, a very serious charge against vaccination.

Mr. Ring considers it to be a work of supererogation, to 'try such experiments, if they are even innocent;' when it is recollected 'what a vast number of persons have been vaccinated in this metropolis, and are daily exposed to the danger of catching the small-pox in the natural way, without receiving it.' The actual insertion of variolous matter must be admitted to be the most complete test of the constitution being safe; which, it is somewhat singular, Mr. Ring himself allows;

lows: for after having informed us that 'a considerable number of persons who have been vaccinated four years, and others who have been vaccinated five years and upwards, have hitherto resisted, and still continue to resist, the infection of the small-pox in this metropolis, and other parts of the kingdom,' he states that he is prepared to adduce 'evidence of a nature still more convincing, in order to confound the enemies of vaccination, and to convince those who are open to conviction.' This more convincing evidence is the *inoculation*, with small-pox matter, of several patients who had cow-pox at a very early period of the practice. Three of them were children of Mr. Henry Jenner, vaccinated five years ago; and two others were patients who were vaccinated by Dr. Jenner, the one of them more than six, the other more than eight years since.

The author adduces what he considers as an unanswerable proof of Mr. Goldson's want of candour, in the title which the latter gives to his publication; asserting that Mr. G. prejudges the question, by terming it 'cases of small-pox subsequent to vaccination,' instead of 'supposed cases of small-pox after vaccination,' or, 'cases of small-pox after supposed vaccination.' This objection appears to us unworthy of the gravity and importance of the discussion. If Mr. Goldson actually had any doubts on the nature of the cases which he lays before the public, it would have been highly blameable to have given a decided opinion of their nature in his title page. He appeared before the public, however, not that he might be assisted in making up his mind on the nature of the cases which he relates, but for the purpose of procuring an investigation of the truth of what he considered to be a probable deduction from them. He was convinced that they were cases of small-pox occurring after successful vaccination: but, conceiving himself justified in regarding it as a probable inference that cow-pox was only a temporary preventive of small-pox, he thought it right to state this opinion, in order that its validity might be examined where it might be discussed with effect. The result of this inquiry will not affect the particular cases related. They may be genuine instances of what they are stated to be, and in this event they will continue so, whether the doctrine built on them be true or false:—should it prove unfounded, the only inference deducible from them will be, that, in some very rare instances, cow-pox is not a preservative against small-pox; and this, as we before observed, is saying no more than may be said of the latter disease itself, which does not always destroy the susceptibility to a second attack.

Mr. Ring is very anxious, in the observations before us, to prove that, in none of the cases related by Mr. Goldson,

cow-pox actually succeeded; and that therefore it could afford no matter of wonder that small-pox should occur under such circumstances. On one of the cases, he observes that 'we have no proof, that the child had been effectually vaccinated,' and that 'it is not evident that her case was not one of those cases of imperfect vaccination, which the soil of Portsmouth seems to have produced in great abundance:' but does Mr. Ring really state these doubts as arguments? Has he proved the charge of *mala fides*, which he so often insinuates against Mr. Goldson, in such a way as to make it reasonable to infer, that what he has actually reported to be cow-pox was in truth not that disease? Such a charge appears to us to be highly illiberal and unwarrantable. If it were Mr. Ring's opinion that small-pox had never been known a second time, and that, when such an occurrence had been reported, it ought to be concluded (with one of his correspondents) that the first infection had been imperfect, he might then derive some aid from analogy, and boldly deny the possibility of small-pox ever manifesting itself after cow-pox: but with the analogy, as it now stands, of the second occurrence of small-pox in some very rare cases, it will be difficult to support such a conclusion; and we are therefore required to believe, unless the charge of ignorance or *mala fides* be satisfactorily proved, (which by Mr. Ring it certainly is not) that, whatever our opinions may be with regard to the appearances reported in the cases in question, cow-pox had actually preceded them.

On the whole, we conceive the present pamphlet to be by no means creditable to the author, whether we consider the spirit which pervades it, or the nature of the reasoning which it contains. We have at all times been happy to admit that vaccination has owed much to Mr. Ring's zeal; and we are sorry that he has thought it right, in the present instance, to condemn so unequivocally, and, we would add, with so little reason and consistency, a farther examination of the preventive powers of inoculated cow-pox, without which it is impossible that the public can rely on it with confidence.

The author adverts to that part of Mr. Goldson's publication, in which it is remarked that there is a difference between the appearance of the vaccine vesicle in the cow, and in the human subject; and that hence it may be conceived, with perfect propriety, that though the matter taken immediately from the cow has a completely preventive effect, which Mr. Goldson allows, yet a change which is unfavourable to those powers may be produced in passing through the human body. Mr. Ring endeavours to remove any force which this argument may be supposed to possess, by stating, from his own observa-

tion and that of Dr. Jenner and Dr. Woodville, that the blue appearance, considered by Mr. Goldson as characteristic of the vesicle in the cow, not unfrequently occurs in the human subject.

Some other pamphlets on the question of cow-pox will be noticed in the *Catalogue* part of this number.

Yell.

ART. V. *On Christ's Descent into Hell, and the intermediate State.* A Sermon on 1 Peter iii. 18, 19, 20. By Samuel, Lord Bishop of St. Asaph. 4to. 1s. 6d. Hatchard. 1804.

THE object of this discourse, as clearly stated by the Right Rev. preacher, is 'to shew that the assertion in the Apostles' Creed, that "our Lord descended into Hell," is to be taken as a plain matter of fact in the literal meaning of the words; to shew what proofs we have of this fact in holy writ; and to shew the great use and importance of the fact as a point of christian doctrine.'

As this learned prelate is known to be a profound reasoner, it may be supposed that he supports this hypothesis with all possible strength of argument: but it is one of those subjects in which, if difficulties are removed on the one hand, they rise up on the other. It is evident that the compilers of the Creed and the 3d article meant, by *Christ's descent into Hell*, something more than that he "*died and was buried;*" for otherwise the passage in debate is entirely pleonastic or redundant: but divines have differed in their interpretation of the word which is translated *Hell*. The Bishop of St. Asaph rejects the idea of its meaning the place of torment, and contends for its being understood as the place or region 'under ground,' destined for the reception of spirits separated by death from the body; where 'all souls, their nature being similar, are placed together in the same element;' i. e. the disengaged spirits of the righteous and of the wicked pass to different subterraneous receptacles. Hence it is argued that the human soul of Christ, in the interval between his death and the resurrection of his body, occupied its appropriate receptacle among the good spirits; and that this region is the *Paradise* to which he alludes in his promise to the penitent thief on the cross: for the Bishop is persuaded that the doctrine of the creed is also the doctrine of scripture. It may be first objected to this account, that it makes a threefold division of the *one Christ* at his death; by which his body is in one place, his human soul in another, and his Deity in a third; unless we say with this learned prelate, that 'to exist without relation to place is one of the

incommunicable perfections of the Divine Being;' and if we admit this, it will be difficult to conceive how the Divine Nature could be united to the body of Christ more than to any other body; or how it could be united to the human soul of Christ, and descend with it to its temporary "local habitation."—Secondly, we never read of an under-ground *Paradise;* nor of *prison* or *place of safe custody*, as synonimous with Paradise.—Thirdly, if the descent into Hell be so plain an article of scripture, how came it to be omitted in the Nicene creed?—Fourthly, how does this doctrine agree with the phrase, 2 Cor. v. 8., *absent from the body and present with the Lord*; for if Christ has now left this prison-house to which the disengaged souls of saints are sent previously to the resurrection, the dismission from the body is not immediately followed by an introduction into the presence of Christ.—Lastly, how strange is it, on the supposition of this safe place of custody in the bowels of the earth for disembodied spirits between death and the resurrection, that no hint is given of the surrender which this place is to make previously to the last judgment; when, in the preparation for this solemn event, both the earth and the sea are represented as yielding up the dead that are in them? We confess that in our view the doctrine is encumbered with difficulties, in spite of the Bishop's masterly efforts to illustrate it: but, if it be a doctrine of scripture, we must acquiesce, and hope that what we see now as *in a glass darkly* we shall know better hereafter.

To prove the doctrine of Christ's actual descent into *Hell*, or the place of *safe keeping* (the word substituted in this sermon for *prison*), this Right Rev. preacher adduces three texts, in addition to the promise of our Lord to the penitent thief. The first is the text of the Psalmist (Ps. xvi. 10.), quoted by St. Peter in his sermon on the day of Pentecost (Acts ii. 29—31.); which gives an opportunity for this logical argumentation: 'If the soul of Christ were not left in hell *at* his resurrection; then, it *was* in hell *before* his resurrection. But it was not there either before his death, or after his resurrection; for that never was imagined. Therefore it descended into hell after his death, and before his resurrection.' The second text is Eph. iv. 7—10., on which it is remarked that, whatever ambiguity some may suppose to exist in the phrase "the lower parts of the earth," it is in the Greek language a periphrasis for "Hell," and 'is so much a name for the central parts of the globe, as distinguished from the surface, or the outside, on which we live; that had the apostle intended by this phrase to denote the inhabited surface of the earth, as lower than the heavens; we may confidently say, his Greek converts at Ephesus would not easily have

have guessed his meaning.' Here, however, it is proper to recollect that the quotation from the Psalmist by the Apostle respects only the ascent of Christ from the surface of the earth to the heavens; and that the parenthesis in the 9th and 10th verses has all the appearance of being a note written in the margin of a copy of this epistle, and, by the carelessness or design of some subsequent transcribers, amalgamated with the original text. The passage reads better without these two verses than with them; since the parenthesis, which they form, seems to force itself in most unnecessarily. The third illustration is that which is placed at the head of this discourse, 1 Peter iii. 18, 19, 20. As the phrase, "*spirits in prison*," does not, as we have remarked, very well harmonize with the notion of a Paradise, some critical pains are taken to set this matter in a better point of view:

'As a place of confinement, though not of punishment, it may well be called a prison. The original word, however, in this text of the apostle, imports not of necessity so much as this; but merely a place of safe-keeping: for so this passage might be rendered with great exactness. "He went and preached to the spirits in safe-keeping." And the invisible mansion of departed souls is to the righteous a place of safe-keeping, where they are preserved under the shadow of God's right hand, as their condition sometimes is described in scripture, till the season shall arrive for their advancement to their future glory; as the souls of the wicked, on the other hand, are reserved, in the other division of the same place, unto the judgment of the great day. Now if Christ went and preached to souls of men thus in prison, or in safe-keeping; surely he went to the prison of those souls, or to the place of their custody.'

If it be asked what could be the end of Christ's preaching to those whose state could not be affected by repentance and faith, and especially to the souls of antediluvians? the Bishop is prepared with an answer: 'He went to preach or to proclaim to them that the sacrifice of their redemption had been actually offered.' He subjoins,

'It does not at all startle me, to find antediluvian souls in safe-keeping for final salvation. On the contrary, I should find it very difficult to believe (unless I were to read it somewhere in the Bible) that of the millions that perished in the general deluge, all died hardened in impenitence and unbelief; insomuch that not one of that race could be an object of future mercy, beside the eight persons who were miraculously saved in the ark, for the purpose of repeopling the depopulated earth. Nothing in the general plan of God's dealings with mankind, as revealed in Scripture, makes it necessary to suppose, that of the antediluvian race, who might repent upon Noah's preaching, more would be saved from the temporal judgment, than the purpose of a gradual repopulation of the world demanded; or to suppose, on the other hand, that all, who perished in the flood,

are to perish everlastingly in the lake of fire. But the great difficulty, of which, perhaps, I may be unable to give any adequate solution, is this: For what reason should the proclamation of the finishing of the great work of redemption, be addressed exclusively to the souls of these antediluvian penitents? Were not the souls of the penitents of later ages equally interested in the joyful tidings? To this I can only answer, that I think I have observed, in some parts of Scripture, an anxiety, if the expression may be allowed, of the sacred writers to convey distinct intimations, that the antediluvian race is not uninterested in the redemption, and the final retribution.'

A farther reason is added for this preaching: 'It may be conceived, that the souls of those who died in that dreadful visitation, might, from that circumstance, have peculiar apprehensions of themselves, as the marked victims of divine vengeance, and might peculiarly need the consolation which the preaching of our Lord in the subterraneous regions afforded to these prisoners of hope.'

A variety of remarks may be offered on this very bold and curious passage: but we shall content ourselves with one stricture. If it were the object of Christ to preach to these antediluvians in prison, how are we to account for our hearing nothing of this design from himself; and for his devoting only a few hours to the consolation of so many millions of souls, who, *in their paradise*, had been trembling as 'the marked victims of divine vengeance?'

Though we have not always perused Dr. Horsley's representation of the intermediate state, and of our Lord's temporary visit to it, with that conviction which he might wish to impress on his readers, we admire his distinguished ingenuity; and we could wish, on account of the comfortable inferences which he deduces from the doctrine, that the objections to it were more easily surmountable.

'Its great use, (says he,) is this: That it is a clear confutation of the dismal notion of death, as a temporary extinction of the life of the whole man; or, what is no less gloomy and discouraging, the notion of the sleep of the soul in the interval between death and the resurrection. Christ was made so truly man, that whatever took place in the human nature of Christ, may be considered as a model and example of what must take place, in a certain due proportion and degree, in every man united to him. Christ's soul survived the death of his body. Therefore shall the soul of every believer survive the body's death. Christ's disembodied soul descended into hell. Thither, therefore, shall the soul of every believer in Christ descend. In that place, the soul of Christ, in its separate state, possessed and exercised active powers. In the same place, therefore, shall the believer's soul possess and exercise activity. Christ's soul was not left in Hell. Neither shall the souls of his servants there be left, but for a season. The appointed time will come, when the Redeemer shall set open the doors of their prison-house, and say to his redeemed, "GO FORTH."

This

This sermon is intended to form part of the Appendix to the 2d edition of the Hosea; in some of the additional Notes to which, the Bishop has politely mentioned that he has availed himself of some slight hints which we gave in our account of that work, for the improvement of his new version of that Prophet.

Mo-y.

ART. VI. *Communications to the Board of Agriculture*, on Subjects relative to the Husbandry and internal Improvement of the Country. Vol. III. Part II. 4to. pp. 250. 7s. 6d. Boards. Nicol. 1804.

PERHAPS no country in Europe, on the proposition of a subject for general discussion similar to that which occasioned these Communications, could have obtained from the mere class of its agriculturists, such a number of able and ingenious essays as compose the first and second part of the volume before us. In this view, alone, the fact is creditable to the Empire, and we notice it with much satisfaction: but our pleasure in this case does not result solely, nor principally, from feelings of national vanity; it is especially derived from a persuasion that science and patriotic emulation, already so widely diffused among the cultivators of the soil, must be productive of incalculable benefits. The question on which the Board of Agriculture, at the instigation of the House of Lords, was desirous of collecting the opinions of practical farmers and country-gentlemen, was stated by us in our account of the first part of this volume, (M.R. Vol. xxxix. N.S. p. 59.) and is no doubt in the recollection of our readers. It was a question occasioned by the late scarcity of bread-corn, and respected the practicability of converting grass land into tillage, and of returning it to grass after a certain course of crops, in an improved state, or at least without injury. Various writers, some taking their chance for the premiums offered by the Board, others expressly disclaiming all view to pecuniary reward, offered their thoughts on this subject; and if there be any truth in the proverb that "*in the multitude of counsellors there is safety*," we may congratulate ourselves on the mass of opinions which is here collected. Fourteen separate Essays occupied the first part, and that of which we are now required to give some account contains seventeen; making the whole of the papers published by the Board, on the convertible system, to amount to thirty-one.

Deciding on the evidence collected in this volume, we may consider it as an established principle that it is not adviseable to plough up those old pastures which are covered with a rich and luxuriant herbage: but that there is a kind of pasture ground,

ground, which may be occasionally broken up with advantage to the occupier, the landlord, and the public; and which, under a judicious course of cropping, and with proper care and management, may be laid down again to grass in an improved state. Pastures which are covered with moss, fern, ant-hills, furze, rushes, &c. and the herbage of which is of an indifferent kind, call aloud for the plough: but in its use skill is required to clear them from noxious plants, and at the same time to avoid deteriorating and exhausting the soil. This process is greatly assisted, not only by the attention which is now bestowed in discriminating the different kinds of soils, but by studying the several grasses of which the herbage of meadows is composed. A proper selection of seeds is an object of prime importance; for all the labour of paring and burning, of ploughing, harrowing, picking, &c. is thrown away, as far as the restoration of the pasture is concerned, if, when the land is laid down to grass, the same rubbish be re-sown as that with which it was formerly pestered and disgraced. It is a promising circumstance therefore to find, by this and other publications, that our farmers are endeavouring to ascertain the characters and comparative value of the different English grasses; that they distinguish between Poas and Fescues, study the Linnean classification, and attend both to the variety of herbage, and to the quality of each plant, as evinced in supporting and fattening animals. To give practical effect to these attentions of the agriculturist, the seedman must be vigilant and accurate; and we should be pleased to see some spirited men in this line advertising to supply farmers with the pure and unmixed seed of the most approved grasses, such as the meadow foxtail and flote foxtail, meadow fescue and flote fescue, smooth and rough stalked poa and water poa, ray grass, cocksfoot dactylis, crested dog's-tail, sweet-scented vernal-grass (*anthoxanthum odoratum*), marle-grass (a species of red clover, indigenous and perrennial), white clover, rib-grass (*plantago lanceolata*), yarrow, and yellow oat. The seedman who should perform this task could not fail of obtaining ample remuneration.

In this collection of Essays, though professedly on a given subject, we find considerable variety; and much agricultural information may be collected from them. We cannot, however, regularly examine each paper; and we must request the several contributors to pardon the cursory manner in which we are obliged, by our limits, to report the merits and contents of each.

The first memoir, in this second part, or No. 15 of the series, is written by Mr. Bailey, of Chillingham, Northumberland.

This gentleman would preserve from the plough-share all lands 'which will depasture five or more sheep an acre, through the summer, or two oxen to three acres.' On such pastures, he would not run the risk of making the proposed experiment; yet he has no hesitation in recommending the convertible husbandry to be tried on those old grass lands which, in the technical phrase of the farmers, are become "hide-bound" and "deaf," as well as covered with moss, fern, and rushes, &c.; and he asserts his conviction of the possibility that, after having produced several abundant crops of grain, they may be restored to pasture in an ameliorated state. Directions adapted to different soils are given, respecting the mode of breaking up, the course of crops, the seeds with which they are to be laid down, and the mode of managing the young seeds.—In respect to the question, What increase of rent the tenant should pay, on permission obtained to break up old pastures? this writer, weighing, as others also have done, the variety of cases which may occur, prudently abstains from giving a decisive judgment.

Mr. Bridge, of Winford, Dorsetshire, the author of the next Essay, is nearly of the same opinion with his predecessor on the chief subject in discussion. Though he admits that there are pastures which may be occasionally ploughed up with advantage, yet, says he,

'I would by no means recommend an indiscriminate breaking up of grass lands, as the rich pastures and meadows, if once converted to tillage, will not for a long course of years, perhaps not for ages, resume their former luxuriancy. The lands which promise the greatest advantages are the coarse and rough pastures, where the soil is moderately good and dry, and which can be covered with some one of the various sorts of marle before they are broken up. This pasture forms a considerable part of the *ewe-leases* of the county of Dorset, to which my observations have been chiefly confined. That my meaning may not be misunderstood, I will repeat, that it is not my intention to recommend a general breaking up of *ewe-leases*, or of any part thereof, where the grass is sweet and much fed on by the sheep, for such land cannot fail of being injured by tillage; with respect to the rough pastures the case is very different, as I have learned from actual experiments.'

Mr. Wilkes, of Measham, Derbyshire, corroborates this decision; and his view of the subject also we shall transcribe:

'Grass land, of the first and second rate quality, is so valuable to the owner and community, by a great production of beef, mutton, milk, butter, cheese, pork, wool, hides, tallow, &c. that the value of its produce would be much decreased by the plough; if it be strong tenacious soil, it cannot be restored to its former quality in less than thirty years; land of a deep rich light soil will not return to its original

ginal quality, in less than fifteen years, upon a system of good management, as that of an ameliorating crop between two white crops, such as the land is adapted for, with fallows and dressings of lime.

'Land which is capable of artificial watering is too valuable to be ploughed.

'Land situated near large towns, and other situations for cheap improvement, may also be made too rich for the plough, but not for grass.

'There is a sort of heathy and moory land, that produces scarcely any keep for sheep or cattle; such lands on the north of Trent, in high cold situations, I would also advise not to be ploughed but to lay on such rough turf, eighty quarters of quick lime per acre, which will destroy that turf, and produce a rich one, which will feed either sheep or beast.

'All the aforesaid lands are a small portion of the whole of the kingdom; therefore great quantities of land of the third aud fourth rate quality, which alternately produce grass and corn, may be varied in their culture, according to the demand of the kingdom.'

In the Essay No. 18. Mr. Ans, near Launceston, Cornwall, is induced by the circumstances of his situation to advert to the process which should be pursued on moory soils; and he throws out a hint, by way of caution, for the benefit of those who may be disposed to speculate on such soils as he describes:

'The moors in general, with much of the inclosed lands in this country, are composed of a light soil uppermost, consisting probably for the most part of decayed vegetables, mixed with spar, (a hard white stone,) with clay, within a few inches below. Where the bottom is of granite, which happens chiefly, if not entirely, in elevated situations, there, clover is not expected to thrive, nor does corn ripen kindly unless in warm dry summers. It is much to be feared, therefore, that those sanguine writers, &c. on husbandry, who count so largely on acres of coarse ground yet to be inclosed and added to the stock of tillageable land in this kingdom, have had but little experience, or are superficial observers, of the laborious attempts which even experienced farmers have occasionally made in tillage, at such heights on the forests and moors of these, and other counties, but which seldom repaid their cost and toil.'

No. 19. does not apply to the first object proposed by the Board, though the author contends for its connection with the last; being *an Essay on Gypsum as a manure*, by Mr. Smith of Highstead near Sittingbourne, Kent. This gentleman speaks in the strongest terms of the advantage of Gypsum as a manure, though no brother agriculturist in this associate volume joins with him in its praise. He observes; 'I have the best grounds to believe, that in all dry loams, sands, and calcareous soils, or on stiff churlish ones, previously ameliorated by chalk, no manure whatever will so cheaply, readily, and permanently invigorate

gorate the exhausted soil laid down with the artificial grasses, as gypsum.' Among the various trials with gypsum, this amusing anecdote is recorded:

'I have been assured, on respectable authority, that the effect of gypsum on wheat is very considerable. With respect to peas after sainfoin, gypsumed, I cannot forbear mentioning the following fact, as told me by a most respectable farmer in this neighbourhood. It happened that my friend, after dressing a piece of clover with gypsum, had about half a bushel left, which he ordered his man to sow on the adjoining sainfoin, belonging to a perverse, obstinate, old farmer; the effect proved astonishing, and upon the old man's finding out the circumstance, instead of profiting by it, he grew peevish, and wondered what business Mr. L——— had to sow his new-fangled stuff on his sanfoin, which, for aught he knew, might afterwards do as much harm, as it now seemed to do good. The laugh, however, going very much against him amongst his neighbours, he determined to get rid of the cause, by breaking up the sainfoin and sowing peas; but, behold! they likewise rose up in judgment against him so powerfully, on the gypsumed spot, that he was at last, though reluctantly, forced to confess, that it was good stuff; with such conviction, can it be credited that this perverse mortal has not tried a single bushel to this day? I may add, that my friend viewed the sainfoin and pea crops, each year before they were cut, and thought them the strongest instances he had seen of the effects of gypsum. I am therefore happy in having the opportunity of appealing, if necessary, to his testimony, as he is deservedly esteemed one of the most intelligent and best farmers in this country.'

Mr. Smith concludes this paper rather in the *hobby-horsical* style, by telling us that he sees 'in this precious stone a surer rock of defence against future dearth, than in thousands of acres newly enclosed on barren heaths, or dreary unprofitable wastes and commons.'

The ensuing paper is written with bluntness, but not without much good sense. Mr. Head, of the Hermitage, near Rochester, is the author; and we may term him the Lavater of agricultural nature. He seems to have studied the physiognomy of soils, (if we may so express ourselves,) and offers various acute remarks. Thinking that he saw in the proposals of the Board a wish to know 'what the earth has told a man in the last twenty seasons,' he takes up his pen to communicate information; suggesting, however, at the same time, that it ought to be received with some caution, since 'Experience is not *always* the parent of wisdom; men living harnessed and strapped sometimes to favourite theories.' Like Æsop's cock, he has scratched the dunghill: but whether he has found the jewel, he leaves facts to decide. A want of precision in the proposition of the Board is intimated: but he takes it for granted that the breaking up of rich pastures, termed by him

'the

'the valuable depôts of the fructification of centuries,' could never have been in their contemplation. On the subject of paring and burning, he remarks:

'There can scarcely be a more complete *caput mortuum*, than poor land pared and burnt, and then exhausted by corn crops; but as the commencement of a fresh grass system on worn out grass, or on natural poor grass, with a constant reference alone of assisting the land and helping it to manure, by the consumption of grass or green plants on its own bosom, it beats every thing.

'In short, if you use paring and burning, as a nurse to help a weak child, the weak child may grow to a strong lusty man; but if you make it an experiment to try what you can lay on and take off the land, in the smallest possible time, you may carry a great deal off, and leave the land an infant in power, almost for ever.'

When required to give his opinion relative to the Sorts and Qualities of grass-seeds for each kind of soil, Mr. H. thus writes:

'It makes a man tremble at his own insufficiency, when he is called upon to answer satisfactorily a question so very general, as is here brought forward for discussion.

'Soils themselves, with their marked varieties, are known under the titles of clays, loams, gravels, &c. but their caprice of product, and how they effect and cherish particular grass-seeds, is one of those arcana which, I am afraid, lies hid from the most accurate theory.

'The reason why I entertain these doubts, is from two facts within my own knowledge, which I have often repeated to the best practical men, who always admitted their truth, but never pretended to give any solution.

'The first is this; there are certain lands, on which, if you sow broad red clover and feed it off with sheep, do what you will, it will never place an ounce of fat on a sheep's bones, and yet on other lands, the same grass will fat them kindly.

'In all other respects, the broad red clover seems equally adapted to both; the product in point of appearance and quantity to the eye, or to the steel-yard, if weighed, is the same; and yet the qualities are so widely different, that in the appropiation of its use to fatting sheep on one sort of land, it is excellent, and on the other is worth nothing at all.

'Another fact is this; there are some lands which, if sown with either grey or white peas, will turn out according to their known character, a boiling crop, or a non-boiling crop, whatever the seed sown on them may be.

'If the land is boiling land, and non-boiling white or grey peas are sown, the product will invariably be boilers; if the land is a non-boiling land, no boiling pea that is sown, will produce a boiling crop.'—

'In addition to these singularities of the product of the soil, where the seed sown does not reproduce in its crop the representation of its own nature, and where the soil riots in its own caprice, may be mentioned the well known fact, that some grass lands are exclusively good for

for horses, some for milch cows, some for breeding sheep, some for fatting sheep, and some for fatting oxen.

'If an experienced botanist were to examine the grasses growing on them; if an experienced farmer were called upon to determine the soil upon which they grew, the botanical and agricultural description of all these fields, laying perhaps nearly adjoining each other, would vary but little, perhaps not at all, and yet their properties vary, although their original natures are the same.

'If then these grasses, on lands nearly adjoining, differ so much in their effect and use, the Board will naturally see, with what modesty a man ought to wield the didactic sceptre, on such a subject.'—

'He who in his closet can say with what grass seeds lands in general ought to be laid down, may paint upon a wall a human face, and call it the exact resemblance of all created men.'

We are informed in a subsequent section that

'There are certain vicissitudes of heat, when animals require very little nourishment; there are also certain vicissitudes of cold, which seem, from their effects, to lock up the appetite, as it were, and to subjugate the nature of the animal to the casualties of the seasons.

'An ox will thrive almost on sunshine and water, in hot weather: a poor Mendip wether sheep will support himself alive, for a fortnight, completely covered and buried under snow in the winter, provided the snow is drifted against a stone wall, the common defence of the Mendip hills; and that he stands upright while the snow is falling; if he lies down at first, he never rises; but if he stands, so as to have a sufficient space to lie down when he is tired, he lives in little want of food for ten days, or a fortnight. This is a fact well known to the Mendip farmers.'

Mr. Head concludes with recommending the cultivator to consult the natural vegetation of the earth.

The Rev. Mr. Youle, of West Retford, Notts, in the 21st Essay, wisely recommends us to be cautious how we diminish the due proportion of grass lands in this country; deduces some important 'conclusions on the value of labour in the productions of the earth, to prove that it is the best source whence a larger supply of food may be had;' and advises light soils to be kept alternately in grass and tillage, since by this management the neat profit will be much more than if the land be kept constantly grass, or constantly in tillage.

Our attention is directed in the next paper, by Mr. Wynne, of Dublin, to the state of agriculture in Ireland, in which the process of potatoe husbandry is detailed; and in returning strong land to pasture, it is recommended to sow the seeds among wheat in preference to any other grain.

Mr. Low, of Woodlands by Dunse, Berwickshire, among a variety of useful directions, offers the following, on the disputed topic of Paring and Burning:

'Breaking

'Breaking up lands for crop, by paring and burning, can only be adopted with success in the following cases. 1st, Where the surface is so stiff with old and unprofitable grasses, rushes, sprotts, &c. as not to be easily reduced by the operation of the plough in the course of a summer fallow, and where the soil is so deep as not to be rendered too thin by a repetition of this practice. 2d, Where the *substratum*, makes better and more productive soil when actuated upon by manures, such as lime, marle, or ashes, than the surface soil does. Moorish grounds having a thin layer of moss or spongy peat earth covered with heath, over a kind of reddish earth, inclined to sand, of which there is much in Scotland, falls under this last description. 3d, Moss, having a *substratum* of Carse clay.'

Contrary to most of the contributors on the present occasion, Mr. L. argues against the propriety of an increase of rent to be paid by the farmer for the lands which he is permitted to break up, provided that they are returned to pasture in an improved state after a rotation of four or five years; especially if these fields of old grass are connected with a farm, consisting of different kinds of soils of an inferior quality.

The cultivation of English grasses, and their relative merit, form the prominent feature of the Essay (No. 24.) by Mr. Tollet of Twining, Tewksbury; and his remarks ought not to be neglected by the farmer. One extract will evince the merit of Mr. T. in this line:

'*Trifolium pratense*.—Marle-grass. Native Red Clover.

'The utility of cultivating our native plants, which I have before recommended, cannot be made more manifest than by attending to the circumstances of that now under consideration. Though botanists have not settled any specific difference between it and the red clover of the shops, there is, however, one distinction of great importance to the agriculturist, viz. the marle-grass is a native plant, congenial to the soil, and perennial; the other, from having been origiually introduced from abroad, and probably in some degree from a change arising from long cultivation, has lost its perennial qualities, and in two years disappears from the land.

'In regard to a plant of such great utility as this, it is of the utmost importance that seed should be selected from native plants. Those from our commons and oldest pastures should be obtained for the purpose of raising seed, and every chance of a mixture with the cultivated sort should be cautiously avoided. It has been for some time cultivated. A Mr. Smith of Somersetshire is said to have had the merit of first setting the example. It cannot be too extensively followed. The plant itself and its valuable properties are too well known to need a description. It is a tap-rooted plant, and feeds at a considerable depth. It flowers in May.

'It is best adapted to a midland soil, but is found also in the soundest lowlands.'

Mr.

Mr. Stickney Ridgmond, Holdernesse, offers this reason against breaking up rich meadow land capable of feeding oxen:

'If such soils are broke up to arable, they are so abundantly productive in straw that the crops generally become lodged, grown over with weeds, and are of course much less productive in grain than soils not so rich; and although by a succession of exhausting crops it might be so reduced as to be sufficiently productive in grain, yet by that means, the vegetative principle of the soil would be so far lessened as that when laid down to grass it would not be near so productive as before it was broke up.'

As some persons are warm advocates for Paring and Burning, it may not be amiss to regard the hint of Mr. Tuke, in his paper (No. 26.) on this subject: 'There is not a doubt, but that paring and burning renders the land extremely fruitful for a time; but if it is not supported by adventitious aids, and indulged by suitable cropping, it becomes more completely exhausted, than by any other mode of cultivation.'

Mr. Protheroe, of Henley, near Bristol, adds that this is a practice which has been much used and much abused; and he quotes these lines from Virgil's Georgics, lib. 2.

> "*Sæpe etiam steriles incendere profuit agros,*
> *Atque levem stipulam crepitantibus urere flammis,*"

to prove that it was adopted in the time of that great poet. Had Virgil employed the word *cespitem*, instead of *stipulam*, we must have allowed Mr. P.'s conclusion: but, as the passage stands, we think that it is no more an evidence that the Mantuan bard was acquainted with the art of paring and burning, than with balloon-making. The convertible system in the management of fen-lands is highly extolled by Mr. P. He says that 'the good effects of it are, that the rents have been progressively more than doubled; and that such an increase of population, property, the various kinds of cattle, wool, and of animal and vegetable food has arisen, as to give to the country, where it is established, which before was depressed far below its due level, a degree of importance and respectability, which few of the like extent exceed, or perhaps equal.'

From a sensible paper by Mr. Wright, of Ranby, near Retford, we take only one short passage, on the use of Lime on land:

'Upon the result of experience, and also the corroborating information obtained from very intelligent men, I shall venture to draw the following conclusion as to the acting properties of lime. That lime, though perhaps not possessing one particle of fertility in *itself* as *manure*, has a stimulative power of enforcing to action the food of plants found in land long unused to tillage, or land made fertile by high management; for I am thoroughly satisfied in my mind, not only

from my own experience, but from all the information I have been able to collect, that lime upon exhausted land is not of the least service.'

Colonel Vavasour, of Melbourne Hall, Pocklington, Yorkshire, in the 30th Essay, repeats the operations to be pursued in breaking up, cropping, and laying down grass lands; and he contends that, when they can be broken up and cultivated with profitable crops, directly and without any preparatory expence, the landlord ought to be an immediate partaker of such profit.

The last communication is offered by Mr. Pitt, of Pendeford, Staffordshire; in which, among many remarks that are the result of experience, he observes respecting Oats, that

'They are adapted for the stronger and moister soils, and are a valuable species of grain even considered as a food for mankind; bread made of oats is in general use in Scotland, part of Yorkshire, the Peak of Derbyshire, and the moorlands of Staffordshire; it is extremely palatable and nutritive, and generally preferred by those who use it, to wheaten bread, and I have often wondered that it is not more generally used in other parts of the kingdom, as a change from wheaten bread; the nutritive and restorative qualities of oatmeal in soups and gruels are universally known, and there is not a more healthy or more nourishing food than the groats of oats in various ways.'

From the enumeration and the various short extracts which we have made, the reader will perceive that the evidence here collected is respectable in itself, and obtained from various parts of the kingdom. The subjects proposed are examined by agricultural men in their several bearings, and from a comparison of their opinions some useful information may be gleaned.

Mo-y.

ART. VII. *Poesie del Magnifico Lorenzo de' Medici*, &c.; *i. e.* Poems of Lorenzo de' Medici the Magnificent, and of some of his Friends and Contemporaries, divided into two Parts. 4to. pp. 500. Boards. Dulau and Co. 1801.

CRITICAL writers have justly remarked, that the progress of Italian poetry was visibly checked in the age which immediately succeeded that of Dante, Boccaccio, and Petrarch. Without pretending to assign all the causes of this literary phænomenon, it may suffice to observe that genius and taste are not propagated in continued succession; nor, like mechanical habits, are infalliby acquired or improved by repeated efforts. Whether they depend on original constitution, or on rare combinations of circumstances, their occurrence can hardly be predicted with certainty in any given state of society. The maxim *Poeta nascitur, non fit*, is true, at least to a certain extent, and will

will warrant the conclusion that the Muses, like Fortune, are partial and capricious in the distribution of their favours. To this fact of general import, we may add another which is limited, and peculiarly affects the subject in question. We allude to the migration of Italians into Greece, and the arrival of Greeks in Italy, about the commencement of the fifteenth century. From this period, we have to date the discovery of classical manuscripts in the East, the translations and commentaries to which they gave birth, and the introduction of the philosophy of Aristotle and Plato; which all conspired to foster the study of dead in preference to that of living languages, and taught the learned to undervalue their respective vernacular idioms. The latter, in fact, were regarded as unworthy of the serious attention of a scholar, and fit only to beguile the intervals of literary leisure.

Notwithstanding, however, the disrepute into which the national poetry of Italy had thus early fallen, there were not wanting some who deigned to treat it with respect and fondness. Among these, one of the most distinguished was Lorenzo of Medici, who merited and obtained the title of *Magnificent;* and the interesting particulars of whose life and writings have been elegantly detailed by our countryman, Mr. Roscoe *. As a Supplement to that gentleman's justly celebrated work, we are now presented with the poems of Lorenzo, handsomely and correctly printed, and edited by the Signors Nardini and Buonaiuti. To the first part, consisting of 312 pages, the editors have added a second, of 155 pages, containing some of the poems of Poliziano, and of the Three Brothers, Bernardo, Luca, and Luigi Pulci.

A complete collection of the poetical compositions of Lorenzo de' Medici would require an assiduous search for the inedited pieces, and the collation of various printed copies and MSS. few of which can be quoted as correct, or are very accessible to the generality of readers. We presume, therefore, that the present volume has no pretensions to absolute integrity. It contains more, however, than any of the former editions with which we are acquainted, and more than enough for those who are only solicitous to be gratified with genuine poetry.

The editors, we doubt not, have taken pains to establish the authenticity of the pieces which they have inserted; yet we could have desired that they had intimated the principal sources of their information. We cannot commend the freedom with which they have modernized the orthography; for,

* See Rev. Vols. xx. and xxi. N. S.

even conceding to them the alleged incorrectness of the early copies, the orthography of these last cannot be supposed to have materially deviated from that of the originals. The present alterations, it is true, affect not the rhyme nor the measure, but, from that very circumstance, they are partially adopted, and thus give a motley and discordant complexion to the whole.

As a monument of the active and liberal mind of Lorenzo the Magnificent, the first part of this volume possesses high claims to respectful admiration: but in point of intrinsic poetical excellence, its merits are not of the first order. Love forms the subject of many of his effusions, and it is too often celebrated with little warmth or originality of manner. In few instances does it appear that his hurried compositions were submitted to revision, or that he was anxious to repress cold conceits, tame expansion, or tiresome allusions to the mythology of Greece and Rome. These, we allow, were faults of his age: but they are faults which sound criticism disclaims, and which require to be noticed wherever they occur. We are, indeed, aware that his English biographer has passed a much more favourable sentence on the poetical qualifications of the truly great man whom he celebrates: yet, with becoming deference to Mr. Roscoe's critical acuteness, we are inclined to believe that he has been led away by vague applause of contemporary writers, and by the striking beauties of particular passages, which he has skilfully selected, and communicated to the English reader with singular felicity of translation, without duly estimating the general scope and spirit of the Medicean poetry. It is, nevertheless, an invidious task to pursue with censure the liberal efforts of an enlightened and benevolent statesman, who has long slumbered in the dust; and it therefore is not our intention to dwell on these poems with much critical rigour, but rather to announce their titles and general character to the British public, and leave every unbiassed reader to praise or condemn as his judgment and taste may dictate.

The present collection contains *Le Selve d'Amore* in two distinct and insulated parts, *Nencia da Barberino*, *Ambra*, *La Caccia col Falcone*, *La Confessione*, *Il Simposio*, *L'Altercazione*, two Eclogues, twenty-one small pieces, under the titles of *Canti*, *Canzoni*, and *Canzonette*, and nearly eighty Sonnets.

The *Selve d'Amore* is an amatory effusion, composed in stanzas of *ottava rima*, such as were afterward adopted for the established measure of heroic poetry. It was composed at an early age, and obtained considerable popularity. Though somewhat irregular, diffuse, and coolly prolonged, it contains stan-

zas which are marked by the expression of native feeling. Such unquestionably are the following:

' In questo loco, ove Madonna gira
Lasso! le luci belle e lagrimose,
Amorosi mister dolente mira,
E rimembra le prime dolci cose;
Ad ogni passo mi chiama e sospira,
E chiama e ode, e di lontan rispose;
Piange e piangendo cresce più il tormento,
E fra se stessa così dir la sento:

' Qui l'aspettai, e quinci pria lo scorsi;
Quinci sentii l'andar di legger piedi;
E quivi la man timida gli porsi;
Qui con tremante voce dissi: or siedi.
Qui volle allato a me soletto porsi;
E quivi interamente me gli diedi;
Quivi legò Amor ambo due noi
Di un nodo che giammai si sciolse poi.

' Quando il sentii tra l'ombre, e'l vidi appresso
Il cor tremava pallido nel petto;
Era desio dubbioso e perplesso
Da timor lieto, e timido diletto.
In un tempo era il vago core oppresso,
Nè so in quel punto quel che avessi eletto:
Mentre Amor spinge i passi, e'l timor frena,
Mi giunse di letizia incerta piena.

' Quivi, gli dissi, omai contento giaci:
Sia lieto il cor, poich' ha quel che desia.
Oh parolette! oh dolci amplessi! oh baci!
Oh sospirar che d'ambo i petti uscia!
Oh mobil tempo! oh brevi ore e fugaci,
Che tanto bene ne portaste via!
Quivi lasciommi piena di desio,
Quando, già presso al giorno, disse; addio.'

The *Nencia da Barberino* deserves to be noticed chiefly as a literary curiosity, being intended as a picture of rustic courtship, and composed in the country dialect, or *lingua contadinesca*. This adaptation of provincial idiom to classical poetry is said to have been first attempted by Lorenzo. In the present instance, the mixture of amorous sentiment with vulgar images produces an effect more ludicrous than pleasing.

Something of the spirit of Anacreon, or of Horace, breathes in the *Trionfo di Bacco e d'Arianna*; and a happy facility of versification distinguishes *Le Fanciulle e le Cicale*. These *Carnival Songs* (*Canti Carnascialeschi*) are relicts of a singular species of composition, which were appropriated to the rude and noisy pomp of the festive season of the Romish church. Though suited, in some measure, to the taste and capacity of the popu-

lace, Lorenzo's carnival-lays manifest the elegance and refinement of their author.

To particularize the Sonnets, and many of the smaller pieces, would be a tedious and unprofitable task. Their theme, it is almost superfluous to observe, is Love; and their merit chiefly consists in pourtraying the same passion in its wonderful diversities of shades, as they are reflected from the various situations and circumstances which affect its votaries. The limited and artificial structure of the Sonnet loses much of its stiffness under the pen of this *ready writer.* We select as specimens *Il primo Incontro,* which contains the beautiful and splendid comparison noticed by Mr. Roscoe, and *La Ruota della Fortuna,* in which Italian and Latin lines are oddly intermingled:

'IL PRIMO INCONTRO.

'SONETTO.

'*Spesso mi torna a mente, anzi giammai*
Non può partir dalla memoria mia,
L'abito e'l tempo e'l luogo dove pria
La mia donna gentil fiso mirai.

'*Quel che paresse allor, Amor, tu 'l sai,*
Che con lei sempre fosti in compagnia;
Quanto vaga, gentil, leggiadra, e pia,
Non si può dir, nè immaginar assai.

'*Quale sovra i nevosi ed alti monti*
Apollo spande il suo bel lume adorno,
Tale i crin suoi sovra la bianca gonna.

'*Il tempo e'l luogo non convien ch' io conti:*
Chè dov' è si bel sole, è sempre giorno,
E paradiso, ov' è si bella donna.

'LA RUOTA DELLA FORTUNA.

'SONETTO.

'*Amico, mira ben questa figura,*
Et in arcano mentis reponatur,
Ut magnus inde fructus extrahatur,
Considerando ben la sua natura:

'*Amico, questa è ruota di ventura*
Quæ in eodem statu non firmatur,
Sed casibus diversis variatur,
E qual abbassa, e qual pone in altura.

'*Mira che l' uno in cima è già montato,*
Et alter est expositus ruinæ,
E il terzo è in fondo d' ogni ben privato.

'Quartus ascendet jam; nec quisquam sine
Ragion di quel che oprando ha meritato
Secundum legis ordinem divinæ.'

The

The Canzone *on the use of Time* proves that a hackneyed sentiment may be rendered attractive by beauty of language, and felicity of numbers:

'L' USO DEL TEMPO.

'CANZONE.

'*Chi tempo aspetta, assai tempo si strugge;*
E'l tempo non aspetta, ma via fugge.

'*La bella gioventù già mai non torna,*
Nè 'l tempo perso già mai riede in drieto:
Però chi ha' l tempo bello, e pur soggiorna,
Non avrà mai al mondo tempo lieto.
Ma l'animo gentile e ben discreto
Dispensa il tempo, mentre che via fugge.

'*Oh quante cose in gioventù si sprezza!*
Quanto son belli i fiori in primavera!
Ma quando vien la disutil vecchiezza,
E che altro che mal più non si spera,
Conosce il perso dì quando è già sera,
Quel che 'l tempo aspettando pur si strugge.

'*Io credo che non sia maggior dolore,*
Che del tempo perduto a tua cagione:
Questo è quel mal che affligge, e passa il core.
Questo è quel mal che si piange a ragione:
Questo a ciascun debbe essere meo sprone
Di usare il tempo ben che vola e fugge.

'*Però donne gentil, giovani adorni,*
Che vi state a cantare in questo loco,
Spendete lietamente i vostri giorni,
Che giovinezza passa a poco a poco:
Io ve ne priego per quel dolce foco,
Che ciascun cor gentile incende e strugge.'

Similar instances might be quoted from various portions of these poems; and it is not, perhaps, too bold to assert, that the Italian Muse owes much of her beauty to vocal harmony of expression.

In the *Simposio*, or *Beoni*, an unfinished performance, the author presents us with satirical pictures of various classes of his fellow-citizens, when in a state of ebriety. This *jeu d'esprit*, which is composed in *terza rima*, and which is said to have been written with great rapidity, is worthy of attention on two accounts; namely, as illustrative of the coarse manners of the age, and as one of the earliest attempts at satire in the language of modern Italy. At present, it is to be regretted that a few of the stanzas savour rather *strongly* of the licence of the times. Thus,

'*Quando bevuto ha ben*, piscia ima gora,
Ch' io credo, ch' un mulin macinerebbe.'

'*Quand' egli ha ben bevuto, ei s'addormenta,*
E nel dormire, poi russa si forte,
Che convien pel romore e' si risenta;
E sempre suda, e sa un po' di forte.'

The pious reader will likewise be shocked with this profane allusion to the sufferings of our Saviour:

'*Ed ha apparato*, che 'l maggior supplizio
Che avesse in terra il nostro Salvatore,
E' quando in su la croce e' disse, SITIO.'

The *Altercazione*, written like the preceding in *terza rima*, is a poetical dialogue or disputation concerning happiness, as it is defined and illustrated in the philosophy of Plato. The speakers are *Lorenzo*, *Alfeo*, a Shepherd, and *Marsilio Ficino*, the Philosopher. The Platonic doctrines, however much admired by the illustrious writer,—and they occasionally give a tincture to his compositions,—are of a too abstract and metaphysical cast, and too remote from the business and feelings of life, to derive much embellishment from the graces of poetry. The dialogue is terminated by an address to the Deity, which, if more condensed, would be truly sublime.

Ambra takes its name from a favourite little island, which Lorenzo had cherished and improved, but which was swept away by the floods of the Ombrone. This catastrophe is deplored in some classical stanzas, which manifest no common talents for the description of external nature, and the skilful management of allegory.

In the *Caccia col Falcone*, the diversion of hawking is minutely detailed, and yet agreeably enlivened by the introduction of speakers and actors on the scene.

We must now pass to the second part of the volume.

As the poems of *Poliziano* have gone through different editions, and are certainly not superior to those of Lorenzo, they need not long detain us. The most considerable in point of length, though only a fragment, was expressly composed on the Tournament of Giuliano, brother to Lorenzo: but it takes a wide and excursive range,—celebrates, through many descriptions and fanciful images, the youth and loves of Giuliano,—and breaks off before the public exhibition begins. That it contains some pretty stanzas, it were vain to deny: but he must be a sturdy admirer of Italian poetry, who can praise it for unity of design, or refinement of language.—We have been most pleased with the author's descriptions. That of the Morning is worthy of Virgil:

'*Già*

' Già carreggiando il giorno Aurora lieta
Di Pegaso stringea l'ardente briglia ;
Surgea del Gange il bel solar pianeta
Raggiando intorno con l'aurate ciglia ;
Già tutto parea d'oro il monte Oeta ;
Fuggita di Latona era la figlia ;
Surgevan rugiadosi in loro stelo
I fior chinati dal notturno gielo.

' La rondinella sopra il nido allegra
Cantando salutava il nuovo giorno ;
E già de' sogni la compagna negra
A sua spelonca avea fatto ritorno.'

Of the minor pieces ascribed to Poliziano, *Le Montanine*, *Il Moralista*, and *La Partenza*, are, perhaps, the most deserving of perusal. The lyrical strains interspersed in his *Orfeo* are not destitute of merit: but this piece was hastily composed in two days, and claims our notice chiefly as one of the first pastoral dramas from which the Italians date the commencement of their opera.

The only compositions of Bernardo Pulci, inserted in this collection, are two elegies, one *on the death of Cosmo de' Medici*, and another *on that of Simonetta Cattaneo*, the Genoese lady in honour of whom Lorenzo exhibited a tournament. Both these ditties are too long and frigid for the language of grief. He who weeps for departed excellence never dreams of Juno, Phœbus, or Apollo; nor, in deploring the female worth and beauty which had subdued and charmed us, should we crowd Venus, Pallas, and Mercury into three short lines.

Some Stanzas by Bernardo's brother Luca, on the celebrated Tournament, have the merit of reciting, with circumstantial accuracy, the ceremonial of the array: but their pretensions, in other respects, are sufficiently humble. His heroic epistles have their admirers. The present editors have given only that from *Jarbas to Dido*, and that from *Poliphemus to Galatea*.

The solitary specimen of Luigi's poetical talents, with which we are here presented, is his *Beca da Dicomano*, in rustic stanzas, designed as a continuation of the *Nencia da Barberino*.

We cannot dismiss the present publication, without apologizing to the editors for those unforeseen occurrences which have so long retarded our report of its merits.

Muir.

ART. VIII. *A Description of the Genus Pinus*, illustrated with Figures, Directions relative to the Cultivation, and Remarks on the Uses of the several Species. By Aylmer Bourke Lambert, Esq. F.R.S. F.S.A. Vice-President of the Linnean Society. Imperial Folio. pp. 86. and 38 Plates. 10 Guineas, Boards. White. 1803.

THE history of the coniferous family of vegetables, though a subject of much interest and importance, has hitherto obtained a very inadequate illustration. We therefore announce, with no ordinary satisfaction, the prospect of an elaborate and ingenious display of this marked department in botanical science.

The work which now solicits our examination is a flattering presage of the accomplishment of a more extended plan, and is certainly calculated to dispel much of the obscurity, and remove much of the perplexity, in which the Pine genus has hitherto been involved.

'I have devoted my attention to it,' says Mr. Lambert, 'for some years, and have not failed to apply to every source of information connected with the subject, having visited every plantation within many miles of the metropolis, and consulted every author of repute, with a view, not only to ascertain the most accurate specific distinctions; but also to collect every fact relative to the culture and uses of every individual species. One of my objects in writing this work was to endeavour to promote the growth of deal timber in this country, which might be effected much more than at present, and would certainly prove of national importance. Neither would I overlook the ornamental part, or the improvement of the numerous plantations around the noblemen and gentlemen's seats in this kingdom, which at present are composed too much of one species of *Pinus*, and that not the most beautiful, the Scotch Fir. I attribute this to the different species not having been properly pointed out, a defect which is here endeavoured to be remedied. I cannot help lamenting that more has not been done in London towards the promotion of natural science, in describing and publishing accounts of the numerous and interesting public museums of natural history here collected; more abundantly perhaps than in any other part of Europe. But collections are piled upon collections and altogether neglected, while new productions are sought with avidity in distant regions, and I cannot but agree with Cuvier, in his excellent Eloge on the celebrated Bruguieres, that one cause of this neglect, and perhaps the chief, is the facility of procuring pleasures of all kinds in a gay and rich metropolis, added to the charms of the fascinating society in which we live; all these hold out temptations which encroach terribly on literary leisure, and only leave room for a few sacrifices to celebrity: which it must be confessed are not advanced by insulated descriptions and minute discussions.'

Our public collections of natural history in London are, doubtless, respectable: but, if our information be correct, they

they are greatly exceeded by those of Paris,—a less opulent and more corrupted capital. Whence, then, we may still ask, arises it that, with less extensive pecuniary resources and with greater frivolity and dissipation, our Gallican neighbours more zealously augment their stores, and more patiently submit to the investigation of minute and laborious details? The solution of this apparent paradox, which must be sought in various causes, would divert us too much from our present subject.

'It is proper,' adds the author, 'in this place to mention how much I am indebted to the works of *Evelyn*, *Du Hamel*, Hunter, and Wangenheim. The last, in particular, which has not appeared in our own language, was found to contain so much valuable matter, that it has been quoted very largely. I ought also here to express my obligations to Dr. James Edward Smith, Dr. William George Maton, Richard Anthony Salisbury, Esq. Jonas Dryander, Esq. and William Townshend Aiton, Esq., from whose kind attention and important communications I have derived essential assistance throughout the whole progress of this work. It is my intention to follow up the present work with an illustration of the remaining genera in the natural order of *Coniferæ*. Several drawings are already finished for that purpose, of the species of *Dacrydium*, and the *Dombeya* of Lamarck, which are intended to be given to the public as soon at possible.'

In the above list of authors, we could have wished to have found the names of Rozier, the Baron de Tschoudi, and particularly of Malesherbes, who published observations on Pines in general, and especially on the Maritime Pine. These observations are inserted in the *Mémoires sur l'Administration Forestière*, an able and useful work published by *Varenne Fenille*.

On opening the present volume, we were much pleased with this well-merited inscription:

'To the Right Honourable Sir Joseph Banks, Baronet, K B. President of the Royal Society, &c. &c., who has dedicated the greatest part of his life to the promotion of natural science, and rendering it useful to mankind. How eminently he has succeeded all Europe is sufficiently informed, and his name will continue an ornament to the pages of science, till time shall be no more.'

The work commences with the generic characters of *Pinus*, and a synopsis of the species: which, with the specific characters, references, scientific descriptions, and notes of the inflorescence and habitations, are given in Latin *only*. This circumstance, minute as it may appear, we cannot help regretting; since all the contents of a volume so truly valuable should be rendered intelligible to every description of readers.

Of the thirty-two species here delineated, eighteen belong to the first section, having several leaves proceeding from the

same sheathing base; ten to the second, which comprehends those with solitary leaves, encompassing the branches; and four to the third, which includes those with numerous fasciculated leaves, proceeding from one sheathing base. The following are their designations: *Pinus sylvestris*, *P. pumilio*, *P. Banksiana*, *P. pinaster*, *P. pinea*, *P. maritima*, *P. Halepensis*, *P. Massoniana*, *P. inops*, *P. resinosa*, *P. variabilis*, *P. tæda*, *P. rigida*, *P. palustris*, *P. longifolia*, *P. Strobus*, *P. cembra*, *P. occidentalis*, *P. abies*, *P. alba*, *P. nigra*, *P. rubra*, *P. orientalis*, *P. picea*, *P. balsamea*, *P. Canadensis*, *P. taxifolia*, *P. lanceolata*, *P. larix*, *P. pendula*, *P. microcarpa*, and *P. cedrus*. *P. Dammara* is added in the form of an Appendix. From this nomenclature, the intelligent botanist will easily perceive how much Mr. Lambert has extended and developed the received accounts of the genus which he has undertaken to illustrate. The details of the respective species embrace the Linnean and vernacular names, the specific characters, references, and synonymes, the habitations, season of flowering, botanical description, remarks relative to the botanical history, modes of culture and uses, explanations of the plates, &c. An example or two of the author's manner will occur in the course of our extracts.

If to the various particulars related of *P. sylvestris*, we add the ample account of its products by Dr. Maton, the whole will, perhaps, be found to contain the substance of most of the valuable communications on this species.

The *pumilio* of the present author was so denominated by Clusius and some of the earlier botanists. It corresponds to *P. sylvestris montana* γ. of the *Hortus Kewensis*, and, probably, to *P. sylvestris mughus* of Scopoli. Villars has observed of this last, that its characters depend on elevation alone, and that they disappear in low situations. This variety of the *sylvestris* may, however, be found to differ in some respects from the *krumholz* of the Germans.

P. sylvestris divaricata δ. of the *Hortus Kewensis*, being a distinct species, and not a native of Europe, has properly obtained a separate rank. Mr. L. observes; 'as I am entirely obliged to Sir Joseph Banks for the first knowledge of this species, I have given it his name.'

A remarkable fact is related of *P. pinaster;* namely, that Mr. Tucker of Devonshire had a tree which bore eighty cones in one bunch.

Three excellent plates and an accurate description are allotted to *P. pinea:* but no particular directions are given with regard to its cultivation.

P. maritima is more shortly discussed than its importance seems to require. Not only is it capable of resisting the sea-

air,

air, but it screens other trees planted within the influence of saline vapours, and flourishes in pure quartzose sand; a species of soil (if soil it may be called,) which is usually condemned to hopeless sterility. The success which has attended the cultivation of the maritime pine, in various bleak districts of France, should operate as a powerful encouragement to forming plantations of it along the wastes of our sea-shores.

P. Massoniana, so called because it was brought by Mr. Francis *Masson* from the Cape of Good Hope, where it had been raised from seeds sent from China, is as yet little known to the curious in Europe. We therefore gladly copy the following characters and description:

'PINUS MASSONIANA, *foliis geminis tenuissimis longissimis; vaginâ abbreviatâ, antherarum cristâ dentato-laceratâ.*

'*Habitat in China.*

'DESCRIPTIO.

'*Arbor stipulis ciliato-pilosis, vaginis filamentosa-laceris. Folia* 3—4 *uncialia, angusta, canaliculata, margine scabra. Amenta mascula pedicellata. Antherarum crista plana, reniformis, dentato-lacera.*'—

The diligent student will compare these particulars with the account of the long-leaved Indian pine, copied from a manuscript communication of Dr. Roxburgh.

Mr. Lambert justly infers, from the character of the Siberian or Cembra pine, that it might be planted with success on our bleak and mountainous grounds. *Alviez*, which he mentions as its French name, is more properly one of its numerous provincial appellations, and chiefly confined to the neighbourhood of Briançon. Villars has remarked that its name is different in almost every village of Dauphiny.

The characters of *P. occidentalis* are copied from *Swartz* and *Plumier*, but the author cautiously subjoins the following note:

'Dr. Swartz seems only to have seen trees of this species without male flowers or fruit, and could only procure a branch with leaves, and a cone very much mutilated: it therefore still remains to be better described by some future botanist who may be more fortunate.'

As short exemplifications of the plan of this work, and intimations of two species which solicit greater publicity, we quote the ensuing articles.

'PINUS TAXIFOLIA.

'NOOTKA FIR.

'PINUS TAXIFOLIA, *foliis solitariis planis integerrimis, strobilis oblongis, antheris inflato-didymis.*

'*Habitat ad Americæ Borealis oras occidentales.*

'DESCRIPTIO.

'DESCRIPTIO.

'Habitus. *P. Canadensis, at* folia *angustiora et paululùm longiora, integerrima.* Amenta mascula *ovata, subsessilia, multiflora; antheris inflato-didymis, cristâ reflexâ, minimâ.*

'The figure was taken from a specimen in the Banksian herbarium, brought home by Mr. Menzies, by whom it was discovered on the north-west coast of America, and who has favoured me with the following particulars respecting this species.

'In general habit this tree resembles *P. Canadensis,* and attains considerable height and size. The *leaves* are also very like those of the species just mentioned, but narrower, and their edges are entire; whereas the others are visibly serrated. The *inflorescentia* is much larger than in *P. Canadensis,* and there are more antheræ. As for the *cones,* I can give no account of them, those which were brought by Mr. Menzies having been unfortunately mislaid. That gentleman however informs me that they differ in their form from the cones of *P. Canadensis,* and that they are longer.'

'PINUS MICROCARPA.

'RED LARCH.

'PINUS MICROCARPA, *foliis fasciculatis deciduis, strobilis subrotundis pauciforis; squamis inflexis, bracteolis ellipticis obtusè acuminatis.*

P. LARICINA, *foliis fasciculatis deciduis, conis subglobosis; squamis laxis orbiculatis glabris.* Du Roi. Harbk. ed. Pott. v. 2. 117.

'DESCRIPTIO.

'*Præcedentibus similis,* ramulis *laxè pendentibus,* foliis *paululùm minoribus.* Amenta mascula *brevissima et fere capitata, antheris apice lateribusque ventricosis, cristâ muticâ deflexâ:* fœminea *retusa, pauciflora, bracteolis obovato-ellipticis, acumine obtusiori.* Strobili *parvi, semiunciales, rubicundi, squamis paucioribus, margine inflexis, integris.*

'This species is very scarce in England, but would be a great ornament to the finest plantations. The only tree of any size I have seen is at Whitton, where it was planted by John Duke of Argyll, and which has a remarkably beautiful appearance in the summer, being covered with a great number of bright purple *cones.*

'The specimen from which the figure was taken came from that tree. It is a very remarkable species, the cones being much smaller than those of *P. pendula.* Upon examining the two trees very accurately, I am inclined to suppose them really distinct: besides the smallness of the cones, they differ essentially in the figure of the *bracteolæ.* The cones of both are sent from America annually to Mr. Loddige, one under the name of the black, and the other of the red larch. He has a large plantation of fine healthy trees of each sort, about eight feet high, which produce many cones every year; and although they grow close to each other, the cones always remain distinct. There are two trees growing at Sion House, under the name of the Siberian larch, which I make no doubt were brought from America, and appear to be *P. microcarpa.*'

Without minutely scrutinizing the omissions of a work of such undisputed merit as that now under our review, we must beg

beg leave to hint that the larches and spruces might have afforded articles more copious, and more detailed; that the remarkable cedar at Enfield was worthy of being noticed; and that the cultivation of several of the species might have been treated with greater latitude of discussion.

Dr. Maton's essay on the various substances prepared from trees of the Pine Genus manifests a very laudable degree of discriminating attention:

'The terms commonly attached to these substances,' he observes, 'are, in general, extremely vague, ambiguous, and inexpressive. Those employed in ancient authors are not to be excepted from the application of this remark; they have occasioned great difference of opinion among commentators, and, in some instances, they remain to this day undefined; but, on the whole, they were used with more precision perhaps than is observable either in the popular discourse, or in the regular *pharmacopœiæ*, of modern times. In the following pages, which are intended to describe the several substances and processes in detail, we shall endeavour to dissipate the confusion as far as we are able, by substituting appropriate appellations for those which are either ambiguous, or likely to lead to error, and by arranging immediately under every head such synonyms as may be adduced without undue latitude of conjecture.'

Agreeably to this exposition, not fewer than eleven distinct substances are stated as procurable from the Scotch Fir alone. These are liquid resin, or turpentine, extract of the juice, yellow resin, essential oil, common resin, black resin, or colophony, tar, tar-water, pitch, lamp-black, and bark-bread. The last mentioned is thus described:

'We are informed by Linnæus that the Laplanders eat, during a great part of the winter, and sometimes even during the whole year, a preparation of the inner bark of the pine, which is called among these people *Bark-broed*. This substance is made in the following manner, viz. After a selection of the tallest and least ramose trees, (for the dwarf, branching ones contain too great a quantity of resinous juice) the dry and scaly external bark is carefully taken off, and the soft, white, fibrous, and succulent matter collected and dried. The time of the year chosen for this process is when the *alburnum* is soft, and spontaneously separates from the wood by very gentle pulling, otherwise too much labour would be required. When the natives are about to convert it to use, it is slowly baked on the coals, and being thus rendered more porous and hard is then ground into powder, which is kneaded with water into cakes and baked in an oven.'

The products from the other species are noticed in a much more cursory manner.

The remarks on the timber yielded by various species of pines, communicated in a letter from Mr. Davis of Hommingsham, are the result of thirty years' experience. We only regret

gret that they are not more numerous. Among other interesting particulars, Mr. D. observes that 'land planted with Scotch Firs eight feet and a quarter apart, viz. six hundred and forty to an acre, will pay ten *per cent. compound interest*, supposing very poor land at three shillings per acre, worth about four pounds in fee, and the planting to cost six pounds more, in all ten pounds per acre. In twenty-eight years, ten pounds, at compound interest, will be forty pounds, and in that period the trees at only two and sixpence each will be worth eighty pounds.'—*Et dubitamus adhuc?*

Mr. D. also remarks that 'it is a mistake to suppose that fir-trees should be cut in summer, because (as they say) the sap, which is the turpentine, is afloat; they should always be cut when the sap is stagnant, viz. in winter. Fir cut in the summer will become full of mushrooms in a twelvemonth afterwards. I have tried this frequently, and paid dearly for my experience.'

Mr. Lambert has, moreover, inserted a valuable extract from Coxe's Travels in Poland, &c. on the subject of Christiana deal; and a copy of a letter from Mr. Marsham, on insects destructive to pines.

In taking leave of this masterly performance, we must observe that the paper and typography are truly sumptuous; that the plates, which exhibit most of the species, and several of them in different states, with the parts of fructification, &c. are executed in an admirable style; and that the text has added much to our stock of botanical and useful knowlege. We wait with high expectations for the completion of the author's design.

Muir.

ART. IX. *The Year of Sorrow.* Written in the Spring of 1803, by W. R. Spencer. 4to. 5s. Cadell and Davies. 1804.

IT is seldom that the public feel cordially disposed to participate in the domestic distresses of individuals: yet the tale of private suffering will sooner and more forcibly affect many persons than the eventful records of war, pestilence, and famine. In paying a melancholy tribute to the memory of those friends and relatives, who, in the course of a single year, were severed from him by death, Mr. Spencer has contrived to interest our feelings; and to recommend his elegiac pages to every reader of taste and sensibility. If his sentiments and images are neither new nor particularly brilliant, they are such as nature disctates when we bewail the loss of those whom we loved.

The

The commencement of the poem is happily animated:

'Tear from thy guilty brow that vernal wreath,
Chase from thy train those wanton airs which breathe
Of Joy, and Love, and Life! let nought appear
To gratulate thy course, disastrous year!
Away with all the Season's gawdy trim,
Cold be thy zephyrs, and thy suns be dim!' &c.

The personages who figure in this poetical necrology are, the Countess Dowager of Jenison Walworth, John Dunnage, Esq., the Hon. Mrs. Ellis, Mrs. Greville, La Duchesse de Grammont, Sir William Hamilton, and Lady Harriet Hamilton. The lyrical stanzas on the latter are intitled to particular commendation: but where all is elegant and pathetic, it is hazardous to attempt selection. We shall first extract the subsequent passage, without asserting that it is among the best in the performance:

'And art thou gone, Parent * and friend revered!
Parent of her by ev'ry charm endear'd
To this love-beating heart, to whom I owe
All that of bliss mankind can hope below!
Yes, thou art gone! thy Susan, far away,
Smiled no sweet sunshine on thy closing day,
Not on her breast thy drooping forehead hung,
Not to her lips thy summon'd Spirit clung,
Ah! no—whilst others watch'd thy ebbing breath,
And lighten'd by their love the load of Death,
Haply thy Susan, in a distant land,
E'en at that hour the scheme of pleasure plann'd
To meet once more on Danube's happy plain,
And clasp a Mother to her heart again!
'Nor shall the mournful chronicle forget
One who with honest truth my friendship met †;
To him farewell!—thy morning clouds were past,
And all thy days seem'd bright'ning to the last,
Youth was thy season of distress and tears,
But Pleasure met thee in the vale of years,
Scarce ‡ in the vale, ere all thy sand was run,
And thy life ended when thy joys begun ‖,
To thee farewell—and oh! when Summer leads
To Cambria's woodland rocks and streamy meads,
Each scene of Nature's pageantry review'd,
Each scheme of social happiness renew'd,
Each rural day, each festive night shall be
A dear, a long remembrancer of thee!

'* The Countess Dowager of Jenison Walworth, Mrs. Spencer's mother, died at Heidelberg in Germany.'

'† John Dunnage, Esq.' ‡ *Scarcely.* ‖ *Began.*

O think not fruitless are the griefs which rend
The heart of Friendship o'er a buried friend;
Are they not vouchers of distinguish'd days,
Of active virtues, and decided praise?
The man, when summon'd to the realms of Death,
Who unlamented yields his useless breath,
Though no foul crimes done in his mortal state
The fearful hour of retribution wait,
Yet long in cold obstruction dark he lies
Unwept on earth, unwelcomed in the skies!
Whilst ev'ry tear o'er Friendship's ashes pour'd
Blots out some frailty from the dread record,
And ev'ry sigh breathed on the fun'ral sod,
Wafts the loved Spirit nearer to his God!'

The approaching marriage of the beautiful Lady H. Hamilton is thus joyously hailed, and her sudden death thus pathetically lamented:

'Fresh flowers which on the fountain brink
The breath of day-spring rears,
Whose dainty blossoms only drink
The rainbow's diamond tears;

'Such flowers alone my hand shall wreathe
For Harriet's genial bow'r,
Such flowers alone their sweets shall breathe
On Harriet's * bridal hour.

'Pure as Elysian mornings break,
Fond hopes her fair cheek flush,
Pure as the sinless thoughts which wake
The cherub's infant blush!

'Oh! for a voice, if such there be,
Which sighs have never broke,
Oh! for a harp, whose melody
Of sorrow never spoke!

'For thee, Tyrone, their strains should flow,
Since ev'ry bliss divine
Which saints believe, or seraphs know,
With Harriet's heart is thine.

'Yes, thine are joys beyond the scope
Of fiction's brightest theme,
Brighter than all which youth can hope,
Or Love, or Fancy dream.

'Smile on thy green hills, Erin smile,
Thy woes, thy wars shall cease,
An angel to thy troubled isle
Bears Concord, Joy, and Peace!

'* The Lady Harriet Hamilton, eldest daughter to John James Marquis of Abercorn, was shortly to have been married to Henry de la Poer, Marquis of Waterford, Earl of Tyrone.'

'Ah

'Ah check the song!——————
Too well, when first I tuned the mournful strain,
My boding heart presaged severer pain.
'Tis past—and thou hast struck, disastrous Year!
Thy master-stroke of desolation here.—
'Tis past—young, fair, and faultless Harriet dies,
Lovely in youthful death the slumb'rer lies,
Still hope and peace her gentle features speak,
Life's farewell smile still lights her fading cheek!
Soft was the voice which call'd her spirit hence,
Death wore no shape to scare her parting sense;
A white-robed messenger of light he seem'd,
His looks with smiles of heavenly promise beam'd,
Skywards were spread his wings of feathery snow,
And lilies wreath'd his alabaster brow.
Stanmore through all her joy-deserted seats
No lamentation hears, no sigh repeats;
Silent like thee, whose virgin bier they dress,
Silent like thee, whose pale-rose lips they press,
Thy mourners speak no grief, no dirge prepare,
Thy dirge is silence, and their grief despair!
Oh! mourn, illustrious mourners! with my strain
A nation's sympathy accords in vain.
He who the world's expected mis'ry bears
Claims the sweet solace of congenial tears,
When unforeseen calamities surprise,
Radiant with life and joy when Harriet dies,
Sorrow beyond communion or control
In dumb distraction settles on the soul.
When Evening's wintry veil th' horizon palls,
Frequent for aid the lated wand'rer calls,
When the tornado shakes his demon wings,
And sudden midnight o'er the noon-day flings,
Aghast he sinks beneath th' untimely gloom,
And crazed with speechless horror meets his doom * !'

G. 2.

Let us not withhold, also, the concluding apostrophe:

'And yet, disastrous Year! thou canst impart
One reconciling boon to cheer my heart!
Revive, revive my Susan's drooping head,
O'er her pale cheek Hygeia's blossoms shed,
Sooth ev'ry pang, and ev'ry fear remove,
And charm her back to beauty, joy, and love!
Then will I blush for each reproachful tear,
And thank and bless thee still, disastrous Year!'

'* To those who witnessed the affliction of a family not more distinguished by rank and talents, than happy in domestic affections, this description may appear to have every fault, except that of exaggeration.'

It will be easily perceived that the author is familiar with polished style and smoothly flowing verse. We shall only hint that he is, perhaps, too partial to *continuous* lines,—if so we may call those which carry on the sense, without a terminating pause. Their frequent recurrence ought certainly to be avoided in a short poem, composed in heroic measure.

May Mr. S. soon snatch his harp from the willow, and attune it to the notes of gladness!

Muir.

ART. X. *The Costume of the Hereditary States of the House of Austria*, displayed in Fifty coloured Engravings; with Descriptions and an Introduction by M. Bertrand De Moleville. Translated by R. C. Dallas, Esq. Imperial 4to. 6l. 6s. Boards. Miller. 1804.

THIS work, which forms the immediate sequel of the publication mentioned in our last Number, p. 179, does not profess to give all the dresses of the different states that compose the German Empire, but is confined to an exhibition of those which are most remarkable in the states belonging to the House of Austria. The form and colouring of the costume in these drawings are said to be faithfully copied from plates in a collection which lately appeared at Vienna, under the title of *Costume des Etats de l'Empereur*: but the publisher boasts of the superior execution of British engravers, of the new arrangement of the plates, and of the descriptions historical, geographical, topographical, and statistical, not to be found in the German performance, with which this elegant volume is enriched. We are unable to ascertain what degree of merit is due to the care here employed in arranging the engravings in a better order than was observed in the original: but it seems to us a strange negligence in this series of engravings, as well as in all the preceding volumes of the same kind, that the title of each plate is not inserted either at the top or the bottom of it; for should it be detached by accident from the accompanying description, the observer may be unable to ascertain what it represents. Dr. Johnson's remark on Epitaphs, that they ought always to include the name of the persons to whom they relate, may be fairly applied to plates exhibiting solitary figures; which may be easily mistaken, and obtain titles very different from those that were primarily intended. In one respect, however, these engravings possess an advantage over all the delineations of costume hitherto furnished by Mr. Miller, viz. the figures are relieved by a landscape back-ground. On the subject of the accompanying letter-press, the publisher speaks with much satisfaction of the assistance which he has obtained from M. Bertrand

de Molleville, w .o is said to have devoted his leisure hours to this undertaking.

Prefixed to the Descriptions separately allotted to each plate, is an Introduction, containing A Sketch of the History of the House of Austria and its hereditary dominions; which includes, in the first place, the pedigree of this illustrious family, and next the states which it has acquired by marriages and gifts, by treaties and partitions. The countries here enumerated are The Castle and County of Hapsburg, the Circle of Austria, the Kingdom of Hungary, and the Kingdom of Bohemia. Notice is taken of the first as having antiently belonged to this House, though it has formed no part of its dominions since the year 1415, from which period its property and possession have always remained vested in the Canton of Berne. Of the others, M. Bertrand de Moleville gives this short account:

'Austria, which is divided into Lower, Interior, and Upper, is the most southern part of Germany. It is bounded by Bohemia, Hungary, Italy, Swisserland, and Bavaria. Though mountainous, the soil is fertile, the country producing a great quantity of corn and wine, and abounding in wood, and particularly in pastures. It contains mines of iron, copper, gold, silver, and quicksilver.—The Austrian families of the different classes of the people are almost all descendants of the Sclavonians, or of the Vandals, and the nobility are of German extraction. The Roman Catholic is the established religion of these different states; but Greeks, Protestants, and Jews are tolerated. The number of the inhabitants in the circle of Austria is about 4,150,000.'

The kingdom of Hungary is stated to be about 300 miles long and 200 broad, and to contain 87,575 square miles. It is bounded on the North by Poland, on the West by Germany, and on the East and South by Turkey in Europe. It comprises at present three great provinces, Hungary, properly so called, Transylvania, and Sclavonia.—The number of inhabitants in Hungary is estimated at 4,991,775, at the rate of fifty-seven to each square mile; and that of the banrat of Temeswar, (which was ceded by the Porte to the Emperor, at the peace of Passarowitz in 1718,) at 450,000.

Bohemia, which is one of the most antient monarchies of Europe, consists of Bohemia proper, Moravia, and Silesia. It is about 478 miles long and 322 broad, and is bounded on the North by Saxony and Brandenburg, on the East by Poland and Hungary, on the South by Austria and Bavaria, and on the West by the Palatinate of Bavaria. A great part of Silesia belongs to the King of Prussia by virtue of the treaty of Breslaw of June 11, 1742, the Queen of Hungary's act of Renuncia-

tion, Aug. 12, 1743, and the treaty of Dresden, Dec. 25, 1745. The House of Austria now possesses in it only the Principality of Teschen, with the eight Seigneuries dependant on it, and the barrier towns to the East of the river Oppa, which divides the possessions of the King of Prussia from those of the House of Austria.—Bohemia has been the seat of so many wars, that the number of its inhabitants, which was formerly about 3,000,000, is at present reduced to 2,100,000, of whom nearly 25,000 are Calvinists, and 9000 Lutherans; the rest are Roman Catholics.

The proportion of Protestants to Catholics is very inconsiderable. No reference is made to the arrangements occasioned in the possessions of the House of Austria by the treaty of Luneville.

From the Bill of Fare for the eye, we copy the following particulars:

'A peasant of Upper Austria—A peasant of Upper Carniola—A Tyrolian Wrestler and Hunter—A servant maid of an inn at Inspruck—A Hungarian countrywoman—A Sclavonian peasant of the county of Neutra—A young bride of Egra in her wedding clothes—A Bohemian Serf—A peasant of Flipovan, in the Bukowine—Saxon Ladies of the city of Hermanstadt—Croatian women—A Polish Jew—A Zouppanese and his wife—A Greek priest of the country of Cattaro—A Serethian—A Pandour, or Red Mantle—A countrywoman of the mountains of Moravia—An Hannachian woman—A Russniac peasant of the Palatinate of Marmaros—A Blacksmith of Upper Austria,' &c. &c.

By this specification, and by considering the geographical position and extent of the countries examined, the reader will not be led to expect such a variety of costume as is furnished by the vast and heterogeneous Empire of Russia: but he will find various figures well drawn and coloured; and if he can derive pleasure from the comparison of dresses, he will obtain amusement.

One or two extracts from the Descriptions must suffice.

'*A Tyrolian Hunter.*—The Tyrolian mountaineers are passionately fond of the chace, and train their children to it. In every village there is a little square appropriated, where the young people practise shooting at a mark, as soon as they are able to carry a gun. The best marksmen among them frequently go to the different places of Germany where prizes for shooting are distributed, and never return till they have gained some. The pursuit of the chamois, which is allowed to be the most toilsome and difficult of all hunting, is that which has the greatest attraction for the Tyrolian. Lightly clad, wearing a large green hat to keep off the sun, his gun slung at his back like a soldier's musket, and a stick pointed with iron in his hand, he traverses the deepest vallies and the highest mountains, on which he often

often passes several days successively. His haversac, which is commonly covered with fur, and in which he carries his provisions, a small speaking-trumpet, and a pair of iron hooks, serves him also for a pillow by night. He makes use of the iron hooks in climbing the most rugged rocks; and being often obliged to go down them, or leap from one rock to another, he frequently finds it expedient to make a considerable incision in the soles of his feet, that the blood which comes from it may stick about them, and make a kind of paste to prevent his slipping.'

What will not keen sportsmen endure and inflict on themselves! Self-denial and pain are forgotten in the pursuits to which man is passionately devoted. The philosopher, intent on the solution of a problem, forgets his meal; and the hunter in the chace braves death, and is regardless of wounds.

'*A Serethian.*—The Serethians have been successively subject to Turkey and the Emperor, under the appellation of Croats and Moldavians; and have long inhabited the confines of Transylvania and Moldavia. Those who are Mahometans have continued either under the government of the Grand Seignor, or under that of a prince become independent styled *Hospodar*; the rest are subject to the Emperor, and are embodied with his troops, their service being nearly similar to that of the Tyrolian chasseurs. They precede the army, and lie in ambush at all difficult passes. They are armed with a carbine, two pistols, and a cutlass. Their dress much resembles that of the Houlans; but instead of boots, they wear half boots that cover the ends of their pantaloons. A belt like a hussar's, in which they stick their pistols and cutlass, a very short red jacket sitting close to the body, blue pantaloons, and a simple but elegant bonnet of the same colour as the jacket, compose their dress. The Serethians are well made, brave, robust, and indefatigable. They are accused of being cruel, and of never giving quarter when attacked. They derive their name from the Sereth, a river of Turkey in Europe, which rises in Transylvania, and changes its name several times in its course; it is called the Moldaw in Moldavia, through which it passes, and waters the towns of Joczowa and Targorod.'

This account is adapted to the intended purpose without being minutely explanatory: but some of the descriptions seem to have been furnished merely by a view of the plate, and afford no other idea to the reader than he himself could collect from the same source. Thus at plate 46 we are told that 'the water carrier is returning from the spring, with two pails hung to the ends of the stick which she carries on her left shoulder, *taking great care to place it so as to preserve the equilibrium!*'

Moy.

ART. XI. *A Picturesque Representation of the Manners, Customs, and Amusements of the Russians*, in One Hundred coloured Plates, with an accurate Explanation of each Plate in English and French. In Three Volumes. By John Augustus Atkinson, and James Walker. Vol. I. Imperial Folio. 5l. 5s. Boards. Boydell, Nicol, &c.

"MORE sights:" but not appertaining to the same class with those which are displayed in the foregoing and in other similar publications. Messrs. Atkinson and Walker take the *pas* of those gentlemen who deal merely in Costume; on the ground that character, action, and expression, and not the minute particulars of dress, form the distinguishing features of nations. No doubt, indeed, can be entertained on this head; and therefore we must admit the precedence which they claim, and regard these pictorial representations of the manners, customs, and amusements of the Russians as possessing a higher degree of interest than those which simply exhibit their habiliments. The former, if accurately given, will in a great measure include the latter; but the execution of such a plan requires a course of observation not essential to the atchievement of the other. Sufficient opportunity for completing the task here undertaken was enjoyed by the artists before us, of which they profess to have availed themselves, in order to supply the deficiency of predecessors; for they lament that, while we are inundated with tours through Greece, Italy, Swisserland, and other known countries, the vast empire of Russia, which, whether viewed in point of scenery or of character, or even of antiquities, is at least as interesting as any of them, remains comparatively untouched. An apology is made for the want of *finishing* in these delineations: but, at the same time, the authors assure the public that no part has been neglected, nor left, through ignorance, to the imagination of beholders. They thus speak of their design:

'Our intention is to prepare the public for finding that secondary, which is in general made principal, and which we consider as the great defect *in the generality* of costumes, arising from a very obvious cause—the impossibility of seizing the character of the people without an intimate acquaintance with, or a long residence among them; and to its being so much easier to give a figure its appropriate dress, than its true character and expression. As what is here advanced seems in some degree to argue a superiority as existing in the present work; in this respect we hope that it will not be deemed arrogant in us, when (*we state that*) the peculiar *circumstances* under which it was executed (*viz.*) a residence of eighteen years in the country, at that time of life when impressions are the strongest, a knowlege of the language, and *above all* the personal protection of the Sovereign, have given us advantages which few have ever possessed.'

We

We have endeavoured, in copying this passage, to rectify some defects, which do not exist in the corresponding French; the style of which is superior to the English.

The picturesque representations included in the present volume are intitled Voizok (a kind of winter carriage)—Swaika (a game of dexterity)—Pleasure Barges—The Droshka (summer hackney coaches)—Finland Sledge—Milkwomen—Bashkirs (people who live on the borders of the river Ural, and whose name signifies *Bees'-men*)—Lapland Sledge—Summer Kibitka (usual travelling carriage) with a courier—Market of frozen Provisions—Winter Kibitka—Babki (a game played by boys with the small bones of an ox's heel)—Corn Barks—Cozacks—Horn Music—Cozack Dance—Hack Sledges—Fetching Water and rinsing Linen—Ice Cutters—Carriage on Sledges—The Russian Peasant or Boor—Charcoal Barks—Bathing Horses—Gypsies—A Kaback (a house for selling beer and spirituous liquors)—Russian Girl—Winter Carriers—The Village Council—Finn Beggar—Katcheli (swings used at fairs turning on a cylinder between two pillars)—Russian Galliots—Summer Carriers—Tjaliagi—Isba (the dwelling of a village family).

These subjects are sketched with considerable spirit, and will please the artist in this respect: but, in order to convey a correct idea to the ignorant, they certainly require to be more finished.

From the explanations, which are short, we shall copy two or three:

'*Market of frozen Provisions.*—As soon as the winter is fairly set in, the farmers kill all but their breeding stock of cattle, pigs and poultry, and place it in the air to freeze. Fish and game they also freeze in great abundance. This circumstance is particularly favourable to Russia, as by it they save all the expence of winter feeding, and have cheaper and better carriage for bringing it to market. It is brought from the remotest provinces, and large supplies arrive at St. Petersburg, even from the frozen ocean in the north, and from the borders of the Caspian sea, in the south. The great market at St. Petersburg begins just before the Christmas holydays; the frozen provisions, *I* believe, are upon an average about thirty per cent. cheaper than if fresh killed; and it would be difficult even for a nice epicure to perceive the difference. (Pork, fish, and game suffer least by freezing.) Having purchased your winter or weekly stock, you take care not to expose it to any warmth, and just before cooking you thaw it in cold water. The market covers several acres of ground; and from the piles of animals, birds, and fish, with their several skins, feathers, and scales on, presents a most ludicrous appearance.'

A market of this kind can only exist in countries in which the winters are remarkably cold: but it is surprising that, when we are so well acquainted with the effects of congelation in retarding

retarding animal putrefaction, more ice-houses (which are cheap edifices) are not erected; for what utility in the midst of summer might not be derived from a stock of ice in preserving meat fresh, and in preventing the produce of the dairy from becoming rancid; what benefit would it be to the farmer to be able to cool the atmosphere of his dairy, by throwing in quantities of ice; and how easily would he convey it in a perfect state to the greatest distance, by packing it up in frozen water!—a circumstance which, in this age of improvement and luxury, cannot (we should suppose) be long overlooked. We shall add another explanation relative to the same practice:

'*Ice Cutters.*—One of the comforts in the northern countries is the facility of preserving a great quantity of ice in ice-houses or cellars, during the whole summer. Not a single family, in the cities and villages, is without such a convenience, which serves not merely for cooling liquor at table, but principally for preserving beer, ale, and all sorts of fresh provisions during the summer season. In the months of January and February, when the ice has acquired the greatest thickness, the stock is laid in, and the whole cellar is floored over, or rather filled with cubical pieces from three to four feet diameter, all the interstices are filled up with lesser pieces, and on very cold days the doors are left open, that the frost may consolidate the whole mass. They sometimes surround a closet in the cellar with ice, in which they put the provisions, and which they can lock up.'

This account may furnish a hint not beneath our notice. We now turn to a different subject:

'*Horn Music.*—This music, or rather instrument, peculiar to Russia, was invented about fifty years ago, in the reign of the Empress Elizabeth, by a Mr. Maresch, a native of Bohemia, and one of the musicians of her court. It is a perfect living organ, where every pipe or tone is sounded by one man, who cannot produce any other but that one individual tone on his horn. A complete band of horn musicians consists of near forty performers (never less than twenty-five) who sound the completest symphonies of every kind, from the slowest *largo* to the quickest *prestissimo*, with admirable skill and accuracy. For a full description of this truly interesting musical performance, *we* refer our readers to the treatise published a few years since by Mr. Henrichs of St. Petersburg, where not only the whole organization of this extraordinary band of musicians is described, but likewise complete specimens are given of the manner in which the notes are set down for each performer.'

A sight of the plate is necessary to obtain a complete idea of this living organ, as it is not improperly called. Each performer blows into a straight hollow cone, which rests on a frame, and which merely supplies the place of the pipe of an organ.

The news-papers inform us that the sequel of this amusing work is published, but we have not yet seen the additional volumes. The present is dedicated to the Emperor Alexander I.

Mo-y.

ART. XII. *Sermons*, by William Laurence Brown, D.D. Principal of Marischall College and University, Aberdeen, &c. &c. 8vo. pp. 500. 7s. Boards. Longman and Co.

IN no species of oratory are dignified plainness and simplicity more requisite than in that of the pulpit; since the professed object of the evangelical instructor is not to shine in tinsel eloquence, "to preach himself," "to parade it in the eye of the vulgar," to dazzle and soothe the imagination of his hearers, but to persuade and impress conviction on his audience by sober reason and argument, by an appeal to their consciences, their natural perceptions, and their acquired knowlege of good and evil. To accomplish this important end, the preacher should manifest sincerity and earnestness; and he should deliver his admonitions in clear and forcible language, imitating St. Paul, who speaks of himself as "using great plainness of speech," or as employing a manly freedom of address. Indeed, the foundation of good preaching may be considered as "laid in the apostles and prophets," whose example in this respect is peculiarly striking and worthy of imitation. If Dr. Brown, in the volume of Sermons now under review, occasionally departs from that noble simplicity which belongs to this species of composition, he manifests an attractive energy, and those illustrative powers which stamp a value on public addresses. His explanations and amplifications contribute to accuracy of conception and enlargement of idea; and his doctrine is replete with lessons of moral and religious wisdom.

The discourses are eighteen in number, and treat of the following important practical subjects:—1. The Duty of a Christian Preacher. 2. Love of God. 3. Believer's Joy. 4. Indifference to Religion. 5. Procrastination in Religious Matters. 6. Vanity of Religion without zeal. 7. Constancy and Perseverance in Religion. 8. Progressive Religion. 9. Prudence and Simplicity. 10. Same subject continued. 11. Ditto concluded. 12. Attachment to Truth and Duty. 13. Danger of Opulence. 14. Danger of Poverty. 15. Pride. 16. Grounds of Pride. 17. Humility. 18. Charity.

This respectable author appears carefully to avoid all subtle and metaphysical researches on obscure and mysterious points: he does not even introduce critical discussions of scriptural texts: but, making morals and the reformation of the heart and actions his principal aim, he consults the general purport and *spirit* of the sacred code; and considering this to be the true and "saving knowledge" of religion, he employs it as occasion demands, without descending to minute inquiries, or perplexing his hearers with the intricacy of the *letter*.

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We must remark, however, that these sermons are too often deficient in peroration or practical conclusion of the subject addressed to the audience; for though the application is sometimes happily enough interwoven with the body of the sermon, in other instances we find it altogether omitted. In the first sermon, for example—"*We preach not ourselves but Christ Jesus,*"—after having shewn the duty of preaching the gospel, and in what it consists, the orator concludes by expressing a flattering expectation of success in his sacerdotal office: but should he not have exhorted his hearers to "receive with meekness the engrafted word?" Should he not have pointed out the importance of *attention* on their side? Again, in the sermon on the evils of poverty, those evils are described at large: but are they then voluntary evils, from which the sufferers can escape by self-exertion? Is it to be presumed that the *aurea mediocritas* is attainable by all who give it the preference? If not, the poor who heard the sermon should have been addressed with the word of patience and consolation, and their hopes excited by the anticipation of a brighter scene.—We will now proceed to a more pleasing part of our office.

The eloquence of Dr. Brown will appear in a passage taken from the sermon "on the Joy of believing and practising the Gospel."

'What joy, short of heaven itself, can equal that which results from the testimony of a pure conscience, and the confident assurance of the divine favour? What higher wish could the heart of man, panting after happiness, form, than to experience within itself, a perpetual calm, unmoved by the storms of passion, unmolested by the intemperate cravings of appetite, untouched by the stings of remorse, while it entertained the firm persuasion that the whole frame of nature was under the dominion of its decided friend? The ignorance of such a mind, with regard to the immediate causes of events, creates no anxiety; for it is under the protection of Infinite Wisdom. Its weakness occasions no fear; for it is under the direction of Omnipotence. Its disappointments produce no vexation; for it can be destitute of no real good, nor suffer any calamity which will not, in the end, contribute to the increase of its happiness!

'These are joys pure and substantial, suited to the dignity of the rational nature, and independent of our *brutal part.* These can never be carried to excess, never succeeded by corroding reflexion. Pleasing once, they please and delight us for ever. These neither birth, nor external events, nor the dispositions of men, nor disease, nor age, can affect. They attend us in society, and forsake us not in solitude. When enemies persecute us, they inspire us with courage, and endue us with strength. When false friends abandon us, they remain. They solace adversity and enhance and adorn prosperous circumstances. They lighten the burdens of life, and disarm death of his terrors! Compared with these, affluence is poor, grandeur is contemptible,

contemptible, senual pleasure is disgusting. External circumstances are appropriated to no inherent dignity of character, and are, often, the means of debasing it. But, religious and moral enjoyments are the peculiar privileges of the wise and good, who are not excluded from their share of worldly possessions, and can enjoy them with the highest relish. Still, should these be withheld, supported by their internal resources, by conscious integrity, by the exhilarating sense of the divine favour, and by the glorious prospect of a blessed immortality, the piously wise must, even in adversity and affliction, be possessed of a more abundant store of happiness than can belong to the impious and wicked, placed on the summit of power, basking in the sunshine of prosperity, and resounding the loudest strains of dissolute mirth. Like a rock towering above the deep, the man of piety and virtue beholds the storms of calamity roar around him, without shaking his resolution, or impairing his strength. When the tempest assails those of a contrary character, they are tossed, like the sand, from surge to surge, and, when the calm returns, sink under the weight of their own depravity!'

This quotation displays strength and dignity; and it shews that, where an author is himself animated by his subject, he rises superior to the artifices of oratory.

We particularly recommend the next extract, from a sermon in continuation of the subject of the prudent man in his religious concerns; which displays the liberal sentiments of Dr. Brown, and the candid mode which he recommends for investigating he sense of the sacred writers.

'It is especially in religious concerns, that the character, *wise as the serpent, and harmless as the dove,* is displayed. Here the object is, of all the most important. Here, his own present happiness, and that of those with whom he is connected, are essentially interested, and his eternal salvation is at stake. Here, therefore, just principles, and a corresponding conduct, are matters of the highest magnitude. On this account, he acts not, with regard to religion, as men do in general, receiving, without enquiry, every opinion delivered to them, or thinking that an opinion, once embraced, must never be changed; or, with still greater folly, rejecting all religious doctrines, as equally false, and adopting, in their stead, the presumptuous speculations of sceptical philosophy. His desire to obtain right information, and his openness to conviction, in case of mistake, are proportioned to the importance of the subject. The reason, with which his Creator has endowed him, he employs for the noblest purpose to which it can be directed; the investigation of the Deity's character and perfections, of the course and order of his Providence, and of the rules of his moral government. From the contemplation of natnre he turns to the book of revelation, which furnishes the instruction that reason cannot supply; meditates *on it day and night,* and studies what it contains, not with the prejudice of a pre-conceived system, but with that enlargement of mind, which alone relishes divine truth, and with that simplicity which is suited to the gospel of Christ. In order to succeed in his enquiries,

enquiries, he uses every aid which the learned, the intelligent, and the pious labours of others can afford him.

'In investigating the meaning of scripture, he attends to manners, to times, and to idiomatical modes of expression. He examines sentences and periods in their connection, builds not general doctrines on expressions limited to particular cases, nor gives a close and literal acceptatioh to language which is evidently metaphorical. He is not chained to the dead letter, but imbibes the spirit of what he reads, nor fears to employ that good sense which is the soul of all real knowledge, which is the director of all just criticism on religious, as well as all other subjects, and without which learning obscures, and variety of opinion perplexes and bewilders the judgment. While he exercises his own reason in this manner, he implores the *Father of lights to teach him what he sees not*, to dispel his doubts, to brighten his information, to quicken his desire of divine and saving knowledge, to *guide him into all truth*, and to *make him wise unto salvation.*'

Dr. B. has given a full and accurate delineation of the virtue of Christian Humility, in his sermon on that subject; and it is impossible to read it without perceiving the true greatness and elevation which this attainment stamps on the human character:

'Humility is that habit of mind which inclines *to think of ourselves, not more highly than we ought to think, but to think soberly*, It excludes not a proper sense of our own right, whether, by this, be understood what belongs to us by claims strictly legal, or what we are entitled to expect in consequence of the situation we possess in society, or of those becoming decencies which humanity and civilization have established, as due in different degrees from one man to another. Humility is, by no means, to be confounded with that meanness of spirit which submits to indignity for fear of incurring the resentment of the person by whom it is offered, or abandons duty, when personal detriment stands in opposition to the conscientious and virgorous discharge of it. On the contrary, this virtue will induce us to prefer duty to every personal consideration, and resist, in a becoming and temperate manner, every degradation which tends to obstruct our utility by diminishing our influence.

'Humility, directing the mind to God, perceives and acknowledges the insignificance, the baseness, and the aggravated guilt, of every human being, before his Creator. Turning our view towards our fellow-men, it recognizes that equality of right and obligation, which, according to the diversity of relations and circumstances, subsists among all mankind, but also admits and respects every occuring instance of merit, in any individual. As often as our own qualities and virtues are the subjects of consideration, humility disposes us rather to cherish the suggestions of modest diffidence, and the feelings of conscious defect, than to entertain the self-flattery of presumption and the audacity of arrogance.

'From this general description of the virtue in question you already perceive, that it implies a justness and elevation of sentiment, and a certain tone of magnanimity, that dignify the soul in which they exist. It evinces enlargement of conception, and freedom from the

the fetters of selfishness. It proves that its possessor can expatiate beyond the contracted circle of his own qualities, can view, with the discrimination of impartiality, the merits of others, weigh them in the same balance with his own, and allow the former their full value, even when the latter must suffer by the comparison, and has fixed, in his mind, such a standard of excellence, as far surpasses any human attainment. Real worth is the object of his regard, and, wherever he finds it, he *honoureth* it, though in the lowest condition, and in circumstances the most unprosperous. Hence, the humble man thinks meanly of his own qualifications, not because his ideas flow in a shallow stream, and in a narrow channel, but because his conceptions swell to such a height, and are capable of such expansion, that his own importance is sunk, as it were, and lost amidst greater considerations. Such a person is, therefore, possessed of real dignity, and greatness of mind, to which the proud man is an entire stranger. It requires both a sound judgment, and no common degree of moderation, and firmness, to repress the impulses of self love, in such a manner as to give to our own qualities, no more value than they ought in reason to possess. So difficnlt is this attainment, that I doubt whether it has ever been completely found in any character merely human. To yield to the suggestions of pride, to suffer the imagination to be filled with her fantastic images, and the understanding blinded by her fascination, requires no exertion, no ability whatever. The weaker, the more ignorant and vicious a person is, the more easily and completely he runs the course which this passion prescribes. But, the cultivation of humility is a work that demands great discernment of the respective claims of those that surround us, the faculty of comparing them with our own, a judicious estimation of merit, and resolution to bend the violence and obstinacy of selfish passions to the nature and reason of things. These energies of mind, and their effects on conduct, command esteem, ensure benevolence and attachment, and evince a character, not only amiable in itself, but useful to mankind Every thing social, generous, and exalted, is much more to be expected from this, than from the opposite disposition. Is any personal hardship to be suffered, any sacrifice made, for the public good? The person who considers himself as unimportant, in comparison of the social body, will be more ready to exhibit such instances of magnanimity, than he whose chief object is his own exaltation. Is it necessary, for the peace of society, to relinquish a favourite scheme or tenet, or, at least, not to press it with a dogmatical spirit of contention? He, who is diffident of his own judgment, is much more likely to adopt such a measure, than the man who supposes his own opinions to be stamped with the mark of infallibility, and who is impelled to maintain them by the intolerant spirit of bigotry and pride. Is it desirable, for the common interest, to accomplish a reconciliation between contending parties? He, who is not inflamed with that resentment which wounded self-sufficiency inspires, will more readily step forward to meet his opponent, in the temper of pacification, than the man who considers the rejection of exorbitant claims as atrocious injustice, and resistance to insolence as an unpardonable crime.

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'While the humble man thus possesses so much internal, by not foolishly grasping at external, dignity, he is also exempt from those meannesses which are inseparable from the pursuits of pride. He is not obliged to have recourse to those despicable devices which are often practised in order to obtain ostentatious advancement, nor is he subject to those debasing emotions which are the result of disappointed ambition. He is free from the bondage of adulation, equally degrading to the flatterer, and the person who is pleased with flattery; between whom there is such mutual dependence, that it is difficult to determine who of the two is the greatest slave. In short, in whatever light we consider the humble disposition, we find it productive of the noblest superiority, and the most solid independence.'

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This passage is sufficient to shew that the author has a clear and discriminating mind, and is highly qualified for the task of administring genuine moral and religious instruction. If our limits allowed, we could easily bring forwards many other convincing proofs of Dr. Brown's claim to attention on these serious and important topics: but we must now conclude with strongly recommending the volume to all who are desirous of obtaining just and impressive views of christian duty.—A few peculiarities of expression, and some errors of the press, struck us on perusal.

Man.ᵍ ✕ Mo-y.

ART. XIII. *Asiatic Researches:* or Transactions of the Society instituted in Bengal, for inquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Vols. VI. and VII. Printed verbatim from the Calcutta Edition. 8vo. pp. 606. and 508. 12s. 6d. and 12s. Boards. Vernor and Hood, London. 1801. and 1803.

WE are happy in having it in our power to state that the spirit of inquiry, the zeal, and the diligence, which distinguished the Asiatic Society in the life-time of its illustrious founder, remain unabated*. A variety of interesting papers enrich the collection before us; and it contains several important additions to our stock of information relative to India, and the countries bordering on that vast region. If, with regard to extent of knowlege, depth of research, and comprehension of views, they fall short of those memoirs which flowed from the pen of the first president, we meet with several which prove the laudable industry of the writers, and which bring to light valuable facts. We have already had occasion to join in applauses bestowed on the actual government of India for its liberality, and for the patronage and protection which it extends to literature

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* See M. Rev. vol. xxxii. N. S. p. 337.

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and science. In this view of it, certainly the administration of the Marquis Wellesley particularly intitles him to the acknowlegements of his country, and to those of men of letters all over the world. To England it belongs to reap the distinction of clearing this fertile and boundless field; and her interest and her fame are equally concerned that the opportunities which she enjoys should not be lost. The present volumes prove that our countrymen resident there are not insensible to the duties which the republic of letters annexes to their situations, nor to the claims on them which the enlightened part of mankind may so reasonably urge. Of this praise, however, which individuals have so honourably earned, we do not discover that either our government or the India Company can demand any share.

In Mr. Hunter's *Narrative of a Journey from Agra to Oujein* we meet with some passages which, as specimens of the fabulous accounts of the East, and of an ingenious explanation of them, we shall here subjoin. Speaking of Oujein, the author says:

'This city called in *Sanscrit*, *Ujjaini* and *Awinti*, or *Avanti*, boasts a high antiquity. A chapter in the *Poorans* is employed on the description of it. It is considered as the first meridian by the *Hindu* geographers and astronomers, so that its longitude from our *European* observatories is an object of some curiosity. By a medium of eleven observations of Jupiter's first and second satellites (taking the times in the ephemeris as accurate) I make its longitude from *Greenwich* 75° 51′ E. Its latitude, by a medium of eight observations, 23° 11′ 13″ N.

'But the city which now bears the name is situated a mile to the southward of the ancient town which, about the time of the celebrated VICRAMADITTYA was overwhelmed, by one of those violent convulsions of nature which, from time to time, alter the surface of our globe. The following narrative of this event, involved in a cloud of fable, is handed down by the *Brahmens*. A certain deity, named GUNDRUFSEIN, was condemned, for an offence committed against the god INDER, to appear on earth, in the form of an ass, but on his entreaty, he was allowed, as a mitigation of the punishment, to lay aside that body in the night, and take that of a man. His incarnation took place at *Oujein*, during the reign of a Rajah, named SUNDERSEIN, and the ass, when arrived at maturity, accosting the Rajah in a human voice, proclaimed his own divine origin, and demanded his daughter in marriage. Having, by certain prodigies, overcome the scruples of the Rajah, he obtained the object of his wishes. All day, in the form of an ass, he lived in the stable, on corn and hay; but when night came on, laying aside the ass's skin, and assuming the form of a handsome and accomplished young prince, he went into the palace, and enjoyed, till morning, the conversation of his beauteous bride. In process of time, the daughter of the Rajah appeared to be pregnant, and as her husband, the ass, was deemed incapable of producing such a state in

one of the human species, her chastity became suspected. Her father questioned her upon the subject, and to him she explained the mystery. At night the Rajah, by her directions, hid himself in a convenient situation, and beheld the wonderful metamorphosis. He lamented that his son-in-law should ever resume the uncouth disguise, and to prevent it, set the ass's skin on fire. GUNDRUFSEIN perceived it, and though rejoiced at the termination of his exile, denounced the impending resentment of INDER, for his disappointed vengeance. He warned his wife to flee; for, said he, my earthly tenement is now consuming, I return to heaven, and this city will be overwhelmed with a shower of earth. The princess fled to a village at some distance, where she brought forth a son, named VICRAMADITTYA, and a shower of earth falling from heaven, buried the city and its inhabitants. It is said to have been cold earth, and to have fallen in small quantity upon the fields all around, to the distance of several coss, but to a great depth on the towns.

'On the spot where the ancient city is said to have stood, by digging to the depth of from fifteen to eighteen feet, they find brick walls entire, pillars of stone, and pieces of wood, of an extraordinary hardness. The bricks, thus dug up, are used for building, and some of them are of a much larger size than any made in the present, or late ages. Utensils of various kinds are sometimes dug up in the same places, and ancient coins are found, either by digging, or in the channels cut by the periodical rains; having been washed away, or their earthly covering removed by the torrents. During our stay at *Oujein*, a large quantity of wheat was found by a man in digging for bricks. It was, as might have been expected, almost entirely consumed, and in a state resembling charcoal. The earth of which this mound is composed, being soft, is cut into ravines, by the rains; and in one of these, from which several stone pillars had been dug, I saw a space, from twelve to fifteen feet long, and seven or eight high, composed of earthen vessels, broken, and closely compacted together. It was conjectured, with great appearance of probability, to be a potter's kiln. Between this place and the new town, is a hollow, in which tradition says, the river *Sipparah* formerly ran. It changed its course, at the time the city was buried, and now runs to the westward.—

'Such are the present appearances of this ancient city, which above 1800 years ago, was the seat of empire, of arts, and of learning; and it is a task worthy of the present lovers of science to discover the means by which this great revolution has been effected. There are not, as far as my inspection goes, any traces of volcanic scoriæ among the ruins, nor are there in the neighbourhood any of those conical hills, which we might suppose to have formerly discharged fire large enough to produce this effect. As tradition relates, that the river, on that occasion changed its course, an inundation from it might be considered as the cause. And in fact this river, while we were at *Oujein*, did swell to such a height, that great part of the present town, though situated on a high bank, was overflowed, many houses within it, and whole villages in the neighbourhood, were swept away by the torrent. But yet the size of the stream, and the length of its course, the source being only at the distance of fourteen coss, seem unlike to furnish water

water enough to produce so complete a revolution. Therefore, we must consider the change of its course in conformity to the tradition, rather as the effect than the cause of that event. An earthquake appears one of the most probable causes; and the only objection to it is the entire state in which the walls are found. They are said to be found entire, but I am not able from inspection to determine whether or not they are so entire as to render the supposition of an earthquake improbable. The only remaining cause which I can think of, is loose earth or sand blown up by a violent wind. We have instances in *Europe* of whole parishes being buried by such an accident. The soil of the province of *Málava*, being a black vegetable mould, is unfavourable to this supposition; but even this, when dry, is very light, friable earth: and it may have been greatly meliorated in so long a period of ages. If we might be allowed to call into our aid a tradition, which, though disguised in fable and absurdity, has probably a foundation in fact, it would be favourable to this hypothesis. For none of the other causes would so much resemble a shower of earth as this; and sand driven by the wind would naturally be accumulated to the greatest height, on the towns, where the buildings would resist its farther progress in the horizontal direction.'

One of the most interesting papers, though not derived from original sources, as the author candidly admits, is that of Dr. Buchanan *on the religion and literature of the Burmas.* The worship of Bouddha or Godama is one of the most widely diffused through eastern Asia; it is the prevailing system in the island of Ceylon, in the empire of the Burma monarchs, and in the kingdoms of Siam and Cambodia; it counts besides numerous devotees in China, Cochin China, Japan, and Tonquin; and the author is of opinion with Mr. Chambers, that this worship once extended over all India, and was not wholly rooted out of Hindostan till as late as the ninth, or even the twelfth century of the Christian æra. The Brahmen theology and ritual, as Dr. B. supposes, did not supplant the established worship of Godama in Hindostan till about the time of the birth of Christ; when a change was accomplished which, according to him,

'Proved equally destructive to the prince, and to the people. However idle and ridiculous the legends and notions of the worshippers of BOUDDHA may be, they have been in a great measure adopted by the *Brahmens*, but with all their defects monstrously aggravated: rajahs and heroes are converted into gods, and impossibilities are heaped on improbabilities. No useful science have the *Brahmens* diffused among their followers; history they have totally abolished; morality they have depressed to the utmost; and the dignity and power of the altar they have erected on the ruins of the state, and the rights of the subject. Even the laws attributed to MENU, which, under the form in use among the *Burmas*, are not ill suited for the purpose of an absolute monarchy, under the hands of the *Brahmens* have become the

most abominable and degrading system of oppression, ever invented by the craft of designing men.'

It may be agreeable to some of our readers to learn the sources whence Dr. Buchanan has derived the information here communicated. He says that

'During my short stay in the *Burma* empire, aware of the interesting nature of the enquiry, I neglected no opportunity of making myself acquainted with the religious tenets of the *Răhāns:* but from a want of knowledge in the language I should have obtained a very superficial view, had not Captain SYMES given me the use of three treatises, which he procured from VINCENTIUS SANGERMANO, an *Italian* priest residing at *Rangoun*. The first was a Cosmography extracted by SANGERMANO from various *Burma* writings. The second was a translation of a small treatise, written by a late ZARADO or king's confessor, with an intention of converting the *Christians*. The third was a translation of the book of ordination. These three I have united into one connected account, translating them from the original *Latin*, and intermixing them throughout with such observations as my personal acquaintance with the subject, and my reading, have enabled me to collect.'

The cosmography of the Burmas is the most absurd and fantastic that can possibly be imagined, abounding with ingenious extravagancies and puerilities; and it strikes us with surprize that persons endowed with inventive faculties, such as were engaged in constructing these fables, should so idly employ them.

This religion, without admitting a creator, maintains the doctrine of the destruction and reproduction of worlds, and a succession of Deities, originally human Beings, who by sanctity and virtue elevate themselves to Divinity. They count five Deities who have already reigned; the ruling one being Bouddha, or Godama, who has governed for about sixteen hundred years, and who will continue to wield the sceptre till he shall have completed the period of five thousand years. It is a very mild system, admitting no sacrifices in which blood is shed; inculcating the purest morality; and enforcing it by the strongest sanctions of future rewards and punishments.—The reader will remark, in this curious sketch, that the appearance of the God of the Burmas is foretold; that he is born a man; that he becomes a God; that his dispensation is to have an end; that the priests have no endowments, nor civil rank; and that they are seen engaged only in acts of beneficence and charity, in sharing their alms with the pauper and the stranger: alms which are no doubt abundant, but which are perfectly voluntary, as the Priests are prohibited from even soliciting them by means of words or signs. It also recommends proselytism, while it allows the utmost toleration. Certain singu-

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larities of this religion are neatly stated by the author in this passage:

'The religion of the *Burmas* is singular, as exhibiting a nation considerably advanced from the rudeness of savage nature, and in all the actions of life much under the influence of religious opinions, and yet ignorant of a Supreme Being, the creator and preserver of the universe. The system of morals however recommended by these fables, is perhaps as good as that held forth by any of the religious doctrines prevailing among mankind. The motives also by which these fables excite to good works, unite the temporal nature of the *Jewish* law to the future expectations of the *Christian* dispensation: while having adapted the nature of the rewards and punishments to the conception of our present faculties, they have all the power of the *Mohamedan* paradise; and having proportioned these punishments and rewards to the extent of virtue or vice, they possess the justice of the *Roman* purgatory, but without giving to priests the dangerous power of curtailing its duration. BOUDDHA has no doubt given to the bestowing alms on the clergy a conspicuous place among the virtues: but his clergy for support are entirely dependant on these alms; as they have not ventured to propose any stated, lasting, or accumulating property, being annexed to their order; nor have they assumed to themselves any rank or power in the management of secular affairs. Except this elevation of an inferiour virtue to the rank of an important duty, and the merit which we shall find given to the ceremony of pouring forth water on certain occasions, there is perhaps no considerable objection to any of the morality recommended by GODAMA, unless it be his considering it criminal to put any animal to death for the use of man; and his representing celibacy as a kind of virtue, or at least as a more perfect state than marriage: an idea, though common to some of the authors of prevailing religions, yet certainly productive of much misery, and of the worst consequences. It must however be confessed, that the practice of morality among the *Burmas* is by no means so correct, as might be perhaps expected among a people whose religious opinions have such an apparent tendency to virtue. In particular, an almost total want of veracity, and a most insatiable cruelty in their wars and punishments, are observable among them on the slightest acquaintance.'

The passages respecting their writings and books are too curious to be passed over:

'There is no doubt, (the author observes,) that all the different characters of *India*, both on the west and on the east of the *Ganges*, have been derived from a common source: and the *Burma* writing of the whole appears to be the most distinct and beautiful.

'In their more elegant books, the *Burmas* write on sheets of ivory, on very fine white palmira leaves. The ivory is stained black, and the margins are ornamented with gilding, while the characters are enamelled or gilded. On the palmira leaves the characters are in general of black enamel; and the ends of the leaves, and margins, are painted with flowers in various bright colours. In their more common books, the *Burmas* with an iron style engrave their writing on palmira leaves.

A hole through both ends of each leaf, serves to connect the whole into a volume by means of two strings, which also pass through the two wooden boards, that serve for binding. In the finer binding of these kind of books the boards are lacquered, the edges of the leaves cut smooth and gilded, and the title is written on the upper board, the two cords are *by a knot or jewel* secured at a little distance from the boards, so as to prevent the book from falling to pieces, but sufficiently distant to admit of the upper leaves being turned back, while the lower ones are read. The more elegant books are in general wrapped up in silk cloth, and bound round by a garter, in which the *Burmas* have the art to weave the title of the book.'—

'Every convent has a collection of books; several of which are pretty considerable. The most common copiers are indeed the *Rahans*, who prepare books both for their convents, and for presents to their lay benefactors. These books are kept in chests, much ornamented with gilding, and bits of looking glass, fastened on with lacquer, in the shape of flowers. At *Amarapura* we were shewn a part of the royal library. This is a brick building, surrounded by enclosed courts and temples, which occupy a delightful situation in the N.W. angle of the city. Near it is a small, but most elegant *Kiaung*. To this, at times, the monarch retires; and we were shewn the gilded couch on which he reposes, while the ZARADO reads to him, and instructs him in the duties of religion. The library itself is neither a convenient nor handsome building. The gallery, into which we entered, contained about a hundred chests, gilded on the sides, and lacquered above, with the general title of their contents written in golden letters. The chests were large, and if full, must have contained many thousand volumes. As we saw only a part, I presume that the king's collection is very extensive. He is, indeed, said to be a very intelligent and learned prince. He was very desirous of obtaining some *Brahmen* more learned, than those he had, to instruct him in astronomy: and he had caused the institutes of MENU to be translated from the *English* of Sir WILLIAM JONES. He must therefore have heard of what is pursued among the *Europeans*, in at least oriental literature; and it is to be hoped, that some more useful books may attract his notice: books which might tend to improve the people, and give them more enlightened notions of politics, of the arts, and of science. Hitherto, I suspect, the laws, or religion, of the *Burmas*, have contributed little to the happiness of the people; but fortunately they have not, like those of the *Brahmens*, placed any insurmountable obstacles in the way of national improvement.'

These volumes include two other memoirs relative to the same subject. The difference in the accounts which they contain must be left to future inquirers to settle.

A paper by Captain Wilford, in which he traces the limits of the *antient Caucasus*, accounts for its various names, and points out the affinity between those that are used in the West and those which occur in the Sanscreet, abounds with profound and diversified disquisitions; which our limits will not permit us to analyze, but which will doubtless be regarded

garded as a high treat by the proficient in Brahmen learning. Eastern tradition, he informs us, corroborated by the sacred books of the Hindus and by Persian authors, assigns as the residence of the primogenitors of the human race, the tract which extends from Balk and Candahar to the Ganges. In this district, Captain W. finds a spot which answers exactly to the Mosaic description of the garden of Eden, and he tells us that he does not believe that the whole globe will furnish another which can present similar pretensions. On like authority, the residence of Adam, after his fall, is stated to have been in the mountainous regions between Cabul and the Ganges.

Mr. Colebrooke's two valuable papers *on the religious ceremonies of the Hindus*, while they display eminent patience of research, and are indicative of a temper highly liberal and philosophical, shew, on the part of the Company's servants, a laudable desire to become acquainted with the habits and prejudices of the natives; a circumstance which we consider as auguring well for the permanence of our interests in India.

Mr. Wredé's account of *the Christians of Malabar* throws very little light on the antient state of that body, and tends to shew that not much which is satisfactory can be discovered with regard to it. He proves, however, in opposition to the Romish false accounts, that these Christians were originally Nestorians; and he makes us acquainted with the artifices and severities by which the greater part of them were subjugated to the yoke of the Pope.

Mr. Richardson's *account of the Bazee-gurs*, a wandering tribe consisting of several casts, is not a little curious. In remarking on the resemblance between them and the Gipsies of Europe, he takes occasion to corroborate the system of Grellman, which represents this latter erratic horde as of Hindoostanee origin. The sect of Bazee-gurs, called also Nuts, furnishes the dancing and tumbling girls of India. Scarcely any European is ignorant of the free and easy manners of these ladies, but Mr. R. informs us that this circumstance proves no obstruction to their marriage; that when they enter into that state they quit their profession; and that it is expected of them at the same time to lay aside their former habits, in which they most generally acquiesce. This people are in the upper parts of Hindoostan called Kunjura, which Mr. R. thinks is likely to have been the stock whence sprang our term conjurer, instead of the Latin word to which it is commonly traced. A people of the same description with the Kunjura, whose language is Hindoostanee, reside near Constantinople, and are called Cingarees. He admits that the verb *juggle* may have been formed from the word *jug*, and occasioned by the use which conjurors made of cups, jugs,

and mugs: but he observes that, in the Hinduwee dialects, *jugg* is applied to a particular act of worship, which the Brahmens alone can perform, and by virtue of which they pretend sometimes to acquire præternatural powers. In this way, they hope for the success of their *muntur* or incantations; and in imitation of them, he supposes that the Gipsies may have preserved the name, on their arrival in the European territories.

The author describes these people as a species of Moosulmans in religion; that is, he says,

'They undergo circumcision, and at their weddings and burials a *Qazee* and *Moolla* attend to read the service; thus far and no farther are they *Moosulmans*. Of the prophet they seem to have little knowledge, and though in the creed which some of them can indistinctly recollect, they repeat his titles, yet when questioned on the subject, they can give no further account of him, than that he was a *Saint* or *Peer*. They acknowledge a God, and in all their hopes and fears address him, except when such address might be supposed to interfere in *Tansyn*'s department, a famous musician who flourished, I believe, in the Ukbur, and whom they consider as their tutelary deity: consequently they look up to him for success and safety in all their professional exploits. These consist of playing on various instruments, singing, dancing, tumbling, &c. The two latter accomplishments are peculiar to the women of this sect. The notions of religion and a future state among this vagrant race, are principally derived from their songs, which are beautifully simple. They are commonly the production of *Kubeer*, a poet of great fame, and who, considering the nature of his poems, deserves to be still better known*. On every

'* He was a weaver by trade, and flourished in the reign of *Sher Shah*, the *Cromwell* of Indian history. There are, however, various and contradictory traditions relative to our humble philosopher, as some accounts bring him down to the time of Ukbur. All, however, agree as to his being a *Soofee* or *Deist* of the most exalted sentiments, and of the most unbounded benevolence. He reprobated with severity the religious intolerance and worship of both *Hindoos* and *Moosulmans*, in such a pleasing poetic strain of rustic wit, humour, and sound reasoning, that to this day both nations contend for the honour of his birth, in their respective sects or tribes. He published a book of poems that are still universally esteemed, as they inculcate the purest morality, and the greatest good-will and hospitality to all the children of Man. From the disinterested yet alluring doctrines they contain, a sect has sprung up in *Hindoostan* under the name of *Kubeer-punt hee*, who are so universally esteemed for veracity and other virtues among both *Hindoos* and *Moosulmans*, that they may be with propriety considered the *Quakers* of this hemisphere. They resemble that respectable body in the neatness of their dress and simplicity of their manners, which are neither strictly *Moohummudun* nor *Hinduwee*; being rather a mixture of the best parts of both. A translation of *Kubeer*'s works, with the life of that sage, and an account of his followers, relative to their tenets and societies, remain still as desiderata in the history of India.'

occasion

occasion of doubt they have a quotation ready from their favourite bard; and in answer to my queries respecting the state of the soul after death, one of them repeated the following stanza:

'Nor soul nor love divine can die,
Although our frame must perish here,
Still longing hope points to the sky;
Thus sings the poet *Das Kubeer.*'

We feel a strong curiosity to be better acquainted with a genius so singular as this poet seems to have been. It cannot be said that the instructions of this philosophical child of nature are not required in Europe, which prides itself on its superior enlightened state; and we hope that it will not be long before some ingenious East Indian pen will supply the desiderata stated in the note.

Captain Cox's paper *on the Burmha game of Chess* will prove highly interesting to the admirers of that first of our sedentary amusements.

[*To be continued.*] Jo.

MONTHLY CATALOGUE,

For NOVEMBER, 1804.

NOVELS.

Art. 14. *Fate, or Spong Castle.* By Maria Vanzee. 12mo. 4s. Boards. Parsons.

The misfortunes of Charles and Emma, a fond and faithful pair, are recorded in these pages. The latter is conducted away from her husband by the artifices of a villain, assuming the mask of friendship, and is imprisoned in his castle on the continent. Hence in time she effects her escape, but alas! is pursued, and again is immured in Spong Castle. This evil destiny is affirmed to be the decree of *Fate*, and *Fate* ordered that the hapless victim should die in her prison. We know nothing of the nature and influence of this despotic tyrant: but, if such be his merciless sway, we shall ardently pray that it may not extend beyond the other side of the water. Man.

Art. 15. *The Union.* By Miss Minifie. 12mo. 3 Vols. 9s. sewed. Dutton.

Even the title of this novel furnishes an intimation to the reader, that the business of *love* will form a material part of the narrative; and that probably, after various difficulties and distresses, the happy pair will arrive, in the end, at the completion of their wishes. A perusal of the volumes will prove this to be a just anticipation. The circumstances attending the flight of Irenea, her confinement in the lonely island, and her artifice to effect her escape by dropping laudanum into the glass of Lord Rusborough and sending him to sleep, will amuse, perhaps, as far as they may be considered to be probable.

The

The religious reflections, frequently recurring, will not be controverted by the pious reader; and the occasional attempts to describe the beauties of nature will be commended, at least, if they are not approved as perfect models in their kind. Man.

Art. 16. *A Peep at the World;* or the Children of Providence. By Harvey Sinclair. 12mo. 3 Vols. 12s. sewed. Parsons.

The unaffected ease with which this author delivers his history, and the true sensibility and natural feeling which he discovers, together with many judicious reflections on the manners and conduct of mankind, intitle his performance to commendation. Perhaps, if fewer episodes had been interwoven, the tale would have met with more admirers. We perceive, however, that Mr. Sinclair, whoever he may be, is a man of good education and of good understanding. The events related are generally more or less of a serious cast: but some are animated and lively. Do.

Art. 17. *Virtuous Poverty*, by Henry Siddons. 12mo. 3 Vols. 13s. 6d. Boards. R. Phillips.

It is the amiable object of Mr. Siddons, in this narrative, to inculcate a strict regard for virtuous conduct in the various relations of life; and particularly, in the example of Henry and Cecilia, to promote a veneration for mutual love and domestic harmony, under every trial of adversity and every struggle of poverty. How far these benevolent views will be crowned with success, by means of this publication, is to us rather a doubtful speculation. The tale does not fascinate the reader so artfully as we could wish; and the egotism, so frequently occurring, brings the remembrance of the author to the mind more forcibly than that of the characters which compose the history. In speaking of 'Barbadoes in India,' we almost suspect that the author confounds the geography of the East and West: but probably this is mere oversight. The introductory chapters, after the manner of Fielding, are not composed with his skill. This is, however, to be considered as a first attempt of the author; and we shall look forwards for some future specimen, in which his talent for novel-writing may appear more ripened and matured. Do.

Art. 18. *Harry Clinton.* A Tale for Youth. 12mo. pp. 450. 4s. 6d. Boards. Johnson.

All the materials of this interesting and instructive tale are selected from that celebrated production of Mr. Brooke, "The Fool of Quality," omitting those parts which are too wild and extravagant to intitle the original work to general attention. Mrs. Mary Hays, the editor (as appears from the Dedication) has attempted, by compressing the narrative to its present form, to exhibit for the instruction of youth a history of the practical education and culture of the heart. The volume certainly contains various and important lessons of virtue and benevolence; and several of the scenes make a powerful appeal to the sensibility of the reader: but whether some traits in the character of Mr. Fenton and his pupil Harry will not still be considered as bordering on excess in point of generosity, we shall leave to others to determine; as there appears little danger of stimulating youth to transgress

transgress the bounds of moderation in the active duties of charity. Perhaps, however, a more useful lesson might be inculcated, by furnishing an example which the ability of young readers in general might enable them to copy.

One passage occurs in this volume, which we wished had either been altered or omitted. We allude to the account of an English court of justice, where the Judge is represented as prejudiced against the innocent prisoner, and attempting to influence the jury to find her guilty. On the contrary, our youth should be taught to look up with reverence and profound respect to those venerable, learned, and uncorrupt characters, who preside over and adorn our courts of justice.

Man.

Art. 19. *The Eve of San Pietro.* 12mo. 3 Vols. 10s. 6d. sewed. Cadell and Davies.

The wonders of an Italian castle, the mysterious character of its possessor, and the deep depravity of a confidential monk, furnish a variety of matter in these volumes to entertain and terrify the mind of a romantic reader. It will readily be perceived that the writer has chosen a path already beaten, and perhaps sufficiently explored by her fair precursor. If we had not read the works of Mrs. Radcliffe, we might have been induced to give considerable credit to the author of the Eve of San Pietro for ingenuity, and invention of marvellous scenes and events: but if we cannot avoid considering this as a work of *imitation*, the degree of merit, which attaches to it, is proportionably diminished; and more particularly since the copy is in many respects inferior to the original. Yet we with pleasure observe that this writer has talents of no ordinary standard; and as this production is a first attempt, we shall point out, for the information of the author, a few instances in which revision and correction are requisite. Vol. I. at p. 62. from the want of proper stops, (an omission frequently recurring in other places,) the sense is very ambiguous in the expression 'for three hours,' &c. At page 68, a false concord—'thou shall:' at page 78, *thou* and *you* are confounded. Page 197, *laying* for *lying*. Vol. II. p. 267, Viola draws a Tasso from her pocket, although she had been shut up without any supply of that kind. Vol. III. p. 3. egress is used for ingress. This list will be ample enough to suggest to the author the necessary corrections, to which we allude. We must add that there is too much of the *marvellous* in this tale, and the 3d volume is almost occupied in accounting for the previous prodigies.

Do.

AGRICULTURE.

Art. 20. *Observations on the Utility of cutting Hay and Straw, and bruising Corn, for feeding of Animals*, arranged and elucidated, not by chemical Test, but agricultural practice; with a full and particular Description of the best Machines for that Purpose; with approbationary Certificates annexed. Also a new and valuable Discovery (of the utmost Importance to the agricultural World) by which Means every Farmer may separate the most nutritious Parts of his Straw, for feeding Animals, from the Refuse, which may

may be used for Litter. By W. Lester, Farmer and Engineer, Piccadilly *. 8vo. pp. 34. 5s. sewed. Symonds.

Puffing is become almost as common among the inventors of agricultural implements as among the venders of quack medicines; and certificates of approbation are published in one instance in the same manner as certificates of cures are furnished in the other. Mr. Lester speaks of himself as a person who has made machines in agriculture his study through life, who has succeeded beyond all others in improving the Harrow, and who has expended nearly one thousand pounds in bringing to perfection a chaff-cutter. To recommend or advertise this last-mentioned implement (the price of which is 13*l.* 10*s.*) is the object of the pamphlet before us; in which the inventor gives two plates representing his patent straw-cutter, argues its utility, and proudly displays various testimonies in its favour. It works with a fly, to which one knife or cutter is affixed, and is no doubt a *handy* machine: but, had we not been let into the secret that *nearly one thousand pounds had been spent in experiments*, we should have thought that it ought to be afforded at a lower price.

Of the valuable discovery announced with so much display in the title, we shall allow Mr. Lester to give his own account:

'It will be found by examining the straw of corn, that the greater part of this substance is contained in the cavity of the straw immediately above the knots, in the form of pith, which being scraped out with a penknife, when the knots are cut longitudinally, and put upon the tongue, the sweets are immediately perceptible. This may be found in all straw in a dry state, but much more when it is green. The under part of the knot does not contain any of this sweet pithy substance visible to the naked eye, but appears an empty space, void of any substance; so that it seems as if the valves contained in the knot had closed, and prevented the superabundant support of the seed from subsiding to its parent earth. This pithy saccharine substance, I presume, was in a liquid state at the time the seed was perfecting, which, when completed, the efforts of nature probably stop, and congelation takes place; by which means these reservoirs become charged with the above sweet nutritive substance. May this not be the case with all our grasses that stand to perfect their seed, or that are cut before their seed is ripe? If so, the same means I propose to separate the more nutritious parts of straw, will hold good with regard to hay, by which means a richer food may be obtained, next unto corn, for animals, than has yet been discovered in the annals of agriculture. Be this as it may, I must leave it for practice to demonstrate, and content myself with giving the hint.'—

'The mode of operation is simple, and the expence trifling, within the reach of every farmer; it is only to cut his straw, and either heave it down before a wind, or throw it with a shovel, which will always separate the heavy substance from the light, in exactly the same way as dressing of corn. The separation will be complete if the straw is cut an inch long.'—

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* An Engineer living in Piccadilly presents no new idea, but we are now first informed of its being a residence for *Farmers*.

'This,

'This, perhaps, may be objected to in some situations on the account of the refuse being cut too short for litter; but I do not believe this will be by any means a general objection.'—

'I conclude, it will make no difference to the beast whether his bed be long or short, so that he can obtain the greatest quantity of nutriment from the smallest quantity of food.'

With submission to Mr. Lester, we apprehend that neither man nor horse, after a good supper, would say that it made no difference to him whether he laid down on pins and needles, or on a soft bed of feathers or straw.

Moy.

POETRY.

Art. 21. *Adversity*; or, the Miseries of the Seduced, a Poem; interspersed with Narratives. To which is subjoined a Military Tale, (founded on a real Occurrence) called Henry and Eliza. Humbly inscribed to Her Royal Highness the Duchess of York. By W. H. Poulett. 4to. 3s. 6d. Darton and Harvey.

As it is to be regretted that poverty of spirit should be sometimes found to accompany the possession of wealth, while the "Willing Mind" is too often destitute of the means of doing good; so in regard to Poetry, it occasions us pain whenever we observe the "rich vein" denied to a generous and compassionate disposition.—The meritorious object of this poem is to plead the cause of suffering humanity; and to warn the innocent and unwary, of the sorrows and guilty pangs which vice entails on her deluded votaries:—but to what purpose is the author abundant in charity and tender regard for his brethren, when his poetical stores are so scanty and defective? Let us examine his little stock of goods.—1st, With regard to the *quantity* of words, as in 'emigrāted' and numbers of others, it is false. 2d, Choice of expression, as in 'Yelp,' and *varment* for vermin, it is low and vulgar. 3d, The metre is frequently violated. 4thly, The Rhythm is far from harmonious; and 5thly and lastly, The Rhyme is often as incorrect as the Rhyme of a ballad: viz.;—'the wretched she.'

'from public infamy.'

- - - - - - 'These

- - - - - 'Peace.'

The *pathos* and elegant blending of *you* and *thou*, in the following lines, raised our *admiration*:

'Oh! Fell SEDUCER turn *thy* treacherous head
And Weep in Tears of Blood—the woes *you* shed!
Will nought thy CENTAUR Appetite restrain,
Till vengeance dooms *thee* to eternal pain!
MONSTER! 'tis not *alone* the *hapless she*,
But *Families* their Ruin owe to *thee!*
If for yourself *you* feel, Oh! think betimes,
E'er too far steep'd in Blood—give o'er *your* Crimes;
Of this be certain, either soon, or late,
Heaven's reddest Wrath—Will surely be *your* Fate!'

But for an example of all in one view, (or for an epitaph in a country church-yard,) we should select the following lines:

'His

'His hoards of wealth to Strangers then *is* given,
Yet Dies—With the daring thought, of meeting Heaven.'

The author's intentions, however, are benevolent and humane; and perhaps among some, into whose hands it may fall, this *species of poetry* may produce the impression which it aims to make. Mans.

Art 22. *The Wild Wreath.* Dedicated (by Permission) to H.R.H. the Duchess of York, by M. E. Robinson. Crown 8vo. pp. 240. 7s. Boards. R. Phillips. 1804.

Several of the pieces which compose this collection flowed from the pen of the late Mrs. Robinson, mother of the fair Editor; and the other contributions are written by Mr. Merry, Mr Lewis, Mr. Twisleton, Miss Seward, &c. The general titles are *Tales*, *Fugitive Pieces*, *Anacreontic Pieces*, and *Fairy Visions*.

The *Foster-child*, the *Wintry day*, the *Sorrows of Memory*, *Harvest Home*, and some other effusions of considerable merit, were already known to the lovers of English poetry, but we are indebted to Miss R. for binding them into a graceful garland. The few pieces which aim at wit are the least attractive in the collection.—Among those that are now printed for the first time, we have to notice the wild romantic tale of the 'Lady of the Black Tower,' by Mrs. Robinson. The second part thus commences in a bold and impressive strain:

'Now the merry bugle horn
Thro' the forest sounded far;
When on the lofty tow'r, forlorn,
The Lady watch'd the evening star;
The evening star that seem'd to be
Rising from the dark'ned sea!

'The Summer sea was dark and still,
The sky was streak'd with lines of gold,
The mist rose grey above the hill,
And low the clouds of amber roll'd:
The Lady on the lofty tow'r
Watch'd the calm and silent hour.

'And, while she watch'd, she saw advance
A ship, with painted streamers gay:
She saw it on the green wave dance,
And plunge amid the silver spray;
While from the forest's haunts, forlorn,
Again she heard the bugle horn.

'The sails were full; the breezes rose;
The billows curl'd along the shore;
And now the day began to close;—
The bugle horn was heard no more,
But, rising from the wat'ry way,
An airy voice was heard to say:

"Watch

" Watch no more the evening star;
Watch no more the billowy sea;
Lady, from the Holy War
Thy lover hastes to comfort thee:
Lady, Lady, cease to mourn;
Soon thy lover will return."

' Now she hastens to the bay:
Now the rising storm she hears:
Now the sailors smiling say,
" Lady, Lady, check your fear:
Trust us, Lady; we will be
Your pilots o'er the stormy sea."

' Now the little bark she view'd
Moor'd beside the flinty steep;
And now, upon the foamy flood,
The tranquil breezes seem'd to sleep.
The moon arose; her silver ray
Seem'd on the silent deep to play.'—

' *The Felon*,' by Mr. Lewis, labours under the disadvantage of a long *straddling* measure of fourteen syllables. This circumstance alone produces an effect bordering on the ludicrous, where feelings of a very different description were intended to be excited:

' Where shall I turn? the wretch exclaims; where hide
my shameful head?
How fly from scorn? Oh! how contrive to earn my
honest bread?' &c.

The Anacreontics are original, and pretty, though not altogether in the style and spirit of Anacreon.

This volume is elegantly printed, and deserves to be distinguished from the promiscuous herd of ordinary compilations. **Muir.**

Art. 23. *The Powers of Genius*, a Poem, in Three Parts. By John Blair Linn, A. M., Co-Pastor of the first Presbyterian Church in Philadelphia. 12mo. pp. 127. Printed at Philadelphia.

Much strength, both of reasoning and of poetical talent, is manifested in this composition on the powers of Genius; and the author appears to have considered the subject under the united aid of studious meditation and extensive reading. Persons of taste will give him great credit for this performance, as well as for the appendix and smaller poems annexed: but they will discover at the same time that the rhyme is not always correct, nor the *quantity* of words always regarded. For instance—(shade—maid;) known, throne, &c.; at p. 49. the penultima of Prospĕro is made long. A fastidious reader will probably object to the epithet—*stilly*, page 31. and he will question the power of a whisper to *flit*, which expresses the unsettled flutter of a bat. We give one short extract, as an instance of this poet's felicity of manner:

 ' Thou

'Thou murmuring breeze! O bear upon thy wing
That strain, which flows from Petrarch's mournful string.
O speak those charms which Petrarch's Laura wears!
O breathe that passion which he mourn'd in tears!
Thou stream of Time! bear in thy course, along,
The early *lustre* of Italian song!
To lone Vaucluse let all the loves repair!
And tell their sorrows to her listening air;
There oft, when Cynthia threw her midnight beam
Along the banks, and o'er the silver stream,
Unhappy Petrarch wander'd through the vale,
Wept with the dews, and murmur'd with the gale!
'With all the learning of his favour'd isle,
With Genius, basking in the Muse's smile,
See pensive Gray awake the Theban lyre,
And soar to heights where Pindar would expire!
When tolls the curfew the departing day,
"And lowing herds wind slowly o'er the lea,"
Mark how, in thoughtful mood, he takes his way
Thro' the lone church-yard, to his favourite tree!
"Or see him by the green woodside along,
While homeward hies the swain, his labour done,
Oft as the woodlark pipes his farewell song,
With wistful eyes pursue the setting sun."
'Hear Cowper raise his bold and moral song,
Arm'd with sweet tenderness, in virtue strong;
Truth, while he sings, lets fall her honest tears!
And mad Oppression startles while he hears!
'When Fiction lifts her mirror to the eye,
And mimic lightnings from the surface fly—
When, by the magic of her winning charms,
She draws her captives to her downy arms,
She gives Delusion all the grace of Truth,
And thrills the fancy of enraptur'd youth!
Then Genius manifests her varied art,
And reigns the mistress of th' impassion'd heart.
Thou tyrant of the heart, sublime Rousseau!
Thou son of Genius, and thou sport of Woe!
Why did not virtue prompt thy wond'rous page,
And purest love repress thy lawless rage?
Thine Eloisa then had reign'd alone,
And held the sceptre of the fairy throne.'

It can hardly be said, perhaps, of *lustre*, that it floats on a stream: a luminous body may float, but the quality of the body cannot go alone. Separate, however, from these minutiæ of criticism, the author has sterling merit in many respects. Man.

Art. 24. *Martial Effusions of Antient Times;* addressed to the Spartan Hosts, to excite them to Valour and Discipline in their Conflicts with the Messenians; and prescribed as permanent Recitations by the Republic of Lacedæmon to inspire their Youth with

warlike sentiments. From the Fragments of Tyrtæus. 8vo. 1s. 6d. Hatchard

In a season of public danger, it is a praiseworthy undertaking to attempt to stimulate the courage and fortitude of our fellow-countrymen, by every appeal that can be made to their feelings; whether it be by the persuasions of reason, by the charms of eloquence, or by the enthusiasm which fired the bosoms of the bards of old. The strains of Tyrtæus are well adapted to this purpose: they have been repeatedly rendered to us in English; and this imitation of their martial spirit will doubtless contribute to serve "the good old cause." Mans

MEDICAL.

Art. 25. *A Statement of Evidence from Trials by Inoculation of Variolous and Vaccine Matter;* to judge of the Question, whether or not a Person can undergo the Small-Pox after being affected by the Cow-Pock. By the Physicians of the Original Vaccine Pock Institution, established Dec. 1799. 8vo. pp. 87. 2s. Cuthell. 1804.

The evidence here brought forwards was collected in consequence of the late publication of Mr. Goldson of Portsmouth *. The opinion entertained by the authors of it, respecting the preventive powers of cow-pox, was not altered by the numerous instances of failure which have at different times, but particularly of late, been laid before the public: because it was generally found, when they had an opportunity of personally examining such cases, 'either that some other eruption was mistaken for small-pox, or that the cow-pock had not in reality been previously excited.' They conceived it, however, to be necessary, in order to satisfy the public mind, which had been alarmed by the contravening evidence on this subject, to reconsider the questioned point; and for this purpose to institute a set of experiments, on patients who had passed through the cow-pox at an early period of the vaccine institution. These trials, shew, 'that above fifty persons who had been vaccinated three to five years ago, and ten who had been vaccinated at a later period, were incapable of taking the small-pox by inoculation in circumstances chosen as most favourable for infection. For many of the subjects were exposed to the effluvia from small-pox patients; they were all inoculated in three times the usual number of places; they were all inoculated with efficacious and recent matter: and with many of them unusual pains were bestowed to introduce the matter quite fluid immediately from the variolous patient. In these it seems fair to calculate that not more than one, or at most two, of these sixty persons would have escaped the small-pox, if they had not already gone through that disease, or its vicarious affection, the cow pock.'

In some of the experiments, which are in general detailed at length, the local affection from the small-pox matter 'resembled many cases of the pock of the vaccine;' and in none of them were 'appear-

* This article should have immediately followed the account of Mr. Goldson's and Mr. Ring's pamphlets, pp. 252—261 of this Review, but could not be prepared in time.

ances remarked from the variolous insertions, which did not occasionally occur from the vaccine ones; except that the effects were in general less evident from the latter, than the former.' The inference deducible from these experiments must be admitted to be in complet-opposition to Mr. Goldson's hypothesis, that the security of cow-pox ceases after a period of two or three years; and we have no doubt (though we are of opinion that such experiments cannot be too much multiplied) that the result of them must have a considerable tendency to remove from the public mind, any impression which may have been made by that gentleman's pamphlet, unfavourable to vaccination. We consider it as a duty which Mr. Goldson owes to the public, and to the profession, to take the earliest opportunity, after what he may regard as a sufficient number of experiments of this kind, with similar results, to state his conviction that his hypothesis has been successfully combated; and we are the more inclined to indulge this idea, from the appearance of candour with which his remarks are accompanied.

The authors of the present publication represent themselves as entertaining 'no reasonable doubt,' that the 3d case mentioned by Mr. Goldson was, 'according to the statement, a case of small-pox after the cow-pock;' yet they feel themselves justified in believing that he has deceived himself as to this case; and they cannot therefore admit this, or any others of a similar kind, as 'evidence of the small-pox at any period whatever, subsequent to the cow-pock.' As they are anxious, however, to keep terms with the gentlemen to whom they are opposed, they very civilly declare (what we feel it impossible to grant) that those gentlemen may have been thus deceived without the imputation of 'inaccuracy, inattention, or blameable ignorance.' They inform us, nevertheless, that in one out of more than half a dozen instances, where such was said to be the case, the small-pox actually occurred, subsequent to cow-pox inoculation, at the *original* vaccine pock institution; and for this occurrence they attempt to account, by stating that in that case, 'there was much reason to believe only a local affection had been produced from the vaccine inoculation.' A suspicion of this kind, however, if confirmed, would raise a much more serious objection to cow-pox, than the admission of an occasional failure in its preventive effect; because it would imply the want of any unequivocal test, by which the existence of the complaint can be discovered. What the evidence was, which induced the authors to believe that some of the phænomena, which take place in ordinary circumstances, were wanting in the case in question, they do not inform us. If the progress of the vesicle and areola had not been marked by the usual appearances, they would not have been justified in asserting that small-pox had occurred after cow-pox: but, if those appearances were present, the supposition of a perceptible degree of constitutional affection being necessary, in order to insure the preventive effects of cow-pox, appears to us gratuitous. In many of the cases which were made the subjects of inoculation with variolous matter, by the physicians to the original vaccine pock institution, no constitutional affection was manifest at the time of going through the cow-pox; and yet they were secured from the

susceptibility of small-pox. If we therefore require the existence of any other test of that affection having taken place, than the regular progress of the vesicle and areola, we not only adopt an idea which is in itself hypothetical, and, if admitted, would be injurious to the practice, but encourage a degree of scepticism that is perfectly inconsistent with attention to the real nature of evidence. Such may be an effectual, but is certainly not a philosophical way of silencing any reports unfavourable to the permanent security of persons who have passed through cow-pox. We do not therefore consider the ingenious authors of this statement as having shewn a striking proof of judgment, in the mode in which they attempt to account for the occurrence of small-pox after cow-pox: but we feel ourselves much indebted to them for the alacrity with which they have performed a very important duty to the public, in examining and shewing the futility of that hypothesis to which their attention has been lately called.

Art. 26. *Minutes of some Experiments to ascertain the permanent Security of Vaccination against exposure to the Small-Pox.* To which are prefixed some Remarks on Mr. Goldson's Pamphlet, with an Appendix containing Testimonials and other Communications from many of the most respectable medical Men in this Neighbourhood. By Richard Dunning, Surgeon and Secretary to the Plymouth Dock Jennerian Society. 8vo. pp. 120. 3s. Murray.

A very small number of cases only is here mentioned as having been subjected to the test of variolous inoculation, after having passed through the cow-pox; and of these, there seem to be but two which were vaccinated a sufficient time previously to the insertion of variolous matter, to be admitted by those on whom Mr. Goldson's pamphlet has made any impression, as fair experiments of the truth of his hypothesis. In none of the cases was small-pox produced. Mr. Dunning's experience, and that of his correspondents, afford numerous instances of patients, who had gone through the cow-pox, being repeatedly exposed, at various periods, to small-pox contagion, with impunity; and hence any farther test of unsusceptibility might be conceived, with much appearance of truth, to be unnecessary: but if, in compliance with Mr. Goldson's suggestion, the author thinks it right to adopt the means recommended by that gentleman, in order to remove any doubts which may exist in the public mind, with regard to the permanent security of cow-pox, we naturally look for a greater number of trials than are here related.

A postscript contains the results of four experiments made by Dr. Stewart of Plymouth, in order to examine the validity of Mr. Goldson's hypothesis.—One of the children whom he inoculated with small-pox matter had been affected with cow-pox more than two, and three of them more than three years before.—In all those cases, several pimples appeared on the 6th day: but on the 9th one of them was seized with symptoms of the eruptive fever of small-pox, and at the same time had some erruptions 'more resembling approaching variolæ,' says Dr. Stewart, 'than any we had yet seen.'—Much fever, some delirium, and great general indisposition were present. The report of these cases is in some degree imperfect and indistinct: but

it appears that; on the third day, the eruptions were advancing to a state of maturation; and on the 10th we are told, the child 'is now free from complaint, and the eruptions are dying away.' No intermediate report is given.—Two children who had not had the small-pox, nor the cow-pox, were inoculated with matter taken from the above mentioned patient, on what we have reported as the 3d day, but the result of this inoculation was not decided when Dr. Stewart made out his account of these cases.

At the same time that these trials were instituted, Dr. Stewart's daughter, who had been affected with small pox by inoculation six years before, was again inoculated with variolous matter; and an eruption, which was attended with febrile symptoms, came on at a time and in a manner similar to the particulars above related of the vaccinated patient.

Our readers may be desirous of knowing what impression has been made on the mind of Dr. Jenner by the Portsmouth cases; and the following extract of a letter from him to the author, dated July 22, 1804, will shew, that he deemed it adviseable to subject his earliest cases of cow-pox to the variolous test. This he has not done however by inoculation, but by exposure to contagion.

'The trials (says he) I have lately instituted here, assisted by my nephews, I can assure you have been severe ones—but thank heaven they have been decisive, and, without any other aid, must completely overthrow the argument of Mr. G. All the subjects that I could collect who were vaccinated at the commencement of my practice here, men, women, and children, have been lately exposed to the small pox, in a state as highly contagious as possible—they were taken into a room and went to the bedside of a woman covered from head to foot with pustules. All have escaped unhurt, *except at the sight of the ghastly object.* A great number of these had been inoculated six years ago. Phipps too, the boy on whom I made the first trial more than eight years ago, has again been put to the test with impunity.' Yell.

Art. 27. *Medical Reports of Cases of Inoculation and Re-inoculation with variolous and vaccine Matter:* With some Cases of casual Exposure to Small-Pox Contagion, subsequent to Vaccination. By John Rollo, M. D. Surgeon General and Inspector of the Medical Departments of the Ordnance. 8vo. 1s. Mawman. 1804.

Dr. Rollo professes himself anxious to avoid drawing any inference from the cases which he here presents to us, considering it as improper, from the importance of the subject, to decide on the permanent efficacy of cow-pox as a prevention of small-pox, from a few experiments. He tells us, however, in his conclusion, that, as far as his experience extends in vaccination, 'it is completely supported;' and that, 'from every analogy it is reasonable to suppose, that time will establish the demonstration of its full and permanent power.' Dr. R.'s evidence appears to us extremely scanty; since, of 550 cases vaccinated by him, and regarded as having passed through the cow-pox in the regular way, nine only have been subjected to the test of variolous inoculation. None of those took the small-pox, though in some a general indisposition occured; and in one an eruption of a few pimples or pustules on the leg and arm, which did not maturate.

A case is reported, in which small-pox took place from casual infection, in a child who was stated to have passed through the cow-pox 20 months before: but we have fewer particulars relative to it, than are requisite to authorise an opinion on the fact.

Some particulars not directly bearing on the point in question we omit to mention, and shall only farther observe that this pamphlet carries with it the marks of unjustifiable haste. Yell.

Art. 28. *Experiments proving Vacciolation or Cow-Pox Inoculation to be a permanent Security against Small-Pox*, with Facts and Remarks. By Samuel Hill, Surgeon, Town of Portsea, and Surgeon in the Royal Navy. 8vo. 1s. 6d. Highley. 1804.

Ten cases, it is here stated, which went through cow-pox in a satisfactory way in the years 1800 and 1801, were inoculated with variolous matter in July and August last, but without effect. Do.

Art. 29. *A Brief Essay on the peculiar Advantages of the Flexible Metallic Bougies*, in the Treatment of Strictures in the Urethra and the Evacuation of the Urinary Bladder. By W. Smyth, the Inventor and sole Proprietor. 6th Edition enlarged and corrected. 8vo. 2s. 6d. Johnson.

The opinion, which may be formed on the utility of the Bougies here recommended, must depend more on the result of actual trials, than on any reasoning which may be employed concerning their probable effects: but, with the respectable testimonials in their favour, which some of the most judicious practitioners in London have given, we consider them as well deserving of attention. They are of a metallic composition, the nature of which the author does not specify, and are of two kinds:

'The first of these are solid, but, at the same time, they are as flexible as those made of common plaster, and are possessed of strength and firmness enough to overcome any obstruction that ought to yield to pressure. They are also of so smooth a surface, that they may be introduced with ease, and so durable, that one case, containing twelve bougies of different sizes, with a little care *, will last a surgeon in full practice for many years.

'The second are hollow, and of sizes similar to the solid ones, furnished with a stilet, or wire of the same metal, for cases where it is judged proper to let them remain in the bladder; but in strictures requiring greater force than can be exerted with these bougies (as they are considerably softer than the silver catheter), a temporary brass or iron wire will give them sufficient strength for their introduction †.

'These

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* 'This caution is absolutely necessary to be attended to, as from No. 5 to No. 12, inclusively, are made hollow, and stopped at both ends, for the purpose of giving them lightness and flexibility, and if bruised they cannot be repaired: but are nevertheless to be considered as solid, in opposition to the hollow bougies, or catheters, which are open at both ends.'

'† It rarely happens that a brass or iron wire is wanted upon this occasion; but when it is, care should be taken that it be strong enough

'These bougies, both solid and hollow, may be continued in the passage any length of time without danger of breaking, or giving the least pain *; they cannot be affected by the warmth of the parts to which they are applied, nor be acted upon by the stricture, when there is a spasmodic contraction of the urethra; nor by the urine, which is always the case when the plaster bougie, or elastic gum catheter, is used. They may be had of any size or degree of pliability, and when tarnished they may be repolished with a piece of shamoy leather and a little whiting: they are of a conical form, and their action is purely mechanical.'

Yell.

Art. 30. *The Veterinarian's Pocket Manual:* containing brief Directions for the Prevention and Cure of Diseases in Horses; including important Observations on the Glanders, together with a Table of different Degrees of running, commonly denominated Glanders; and a Treatise on some of the most common operations. By M. La Fosse, Member of the National Institute, of the Medical Society, and principal Farrier to the Army in France. 12mo. 6s. boards. Badcock.

Great as is the reputation of M. La Fosse in veterinary medicine, we are not able to discover, in the present manual, any merit which particularly distinguishes him as a scientific practitioner: but, as we are informed by the translator that the most valuable part of the work is the chapter on Glanders, we deem it right to give our readers a summary of the author's ideas on this subject.—He distinguishes this disorder into three sorts:

'The first sort, which is the glanders, the real glanders, the glanders properly so called: the second is nothing more than some disorder circulating in the mass of blood; and the third may be denominated the farcy glanders. Glanders of the first kind is not infectious, except it be complicated with other disorders, but this is seldom the case, and we may daily witness horses thus attacked, abandoned as incurable, or with more humanity put to death. On the contrary, glanders of the second species is communicable, because the horse, besides running at the nose, and becoming glanderous, has likewise shancres, and these shancres appear to be the only proximate causes of contagion.

'The third species of glanders is in like manner contagious, because it not only occasions a running of the nose, but the tumefied glands, and the cartilage, of the nose are shancred, and likewise certain parts of the body are covered with lumps and shancres, which latter characterise the farcy glanders, the most dangerous disorder of

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to preserve the form of the catheter, but not to create any difficulty in withdrawing it. It ought likewise to be observed that during the introduction, the wire having no stop to it, should not be pressed upon too much, lest it be forced through the end of the bougie into the urethra.

'* This I assert from my own knowledge, having worn one of the larger sizes, in some measure for the sake of the experiment, eight or nine hours at a time without irritation.'

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the three, but not the most common. These two latter species of glanders are infectious, because the disease resides principally in the blood; but the glanders of the first species, the real glanders, the glanders properly so called, is not in any wise contagious, although it most frequently occurs.

'The second and third species are incurable, but the last only is mortal. But as to glanders of the first sort, it is neither incurable nor mortal. In the first place, we repeat, this disease is not mortal in any case, and a horse attacked by it is in the same situation as a man who has lost the sense of smelling; it is the loss of a sense, and the loss of a sense prevents neither the man nor the horse from fulfilling all the animal functions; for as we daily observe men affected with ulcerated noses preserve an otherwise sound constitution, and even look jolly, so we may observe a glandered horse preserve his strength and health.

'Secondly; it is incurable only when inveterately confirmed, but when taken in an early stage, its progress may be stopped with very little trouble.

'Thus we find, that glanders of the first species, the real glanders, glanders properly so called, absolutely consists of nothing more than the loss of the sense of smelling. Its cure may be readily effected by frequent bleedings, and fumigations with marshmallow decoction. Hence may be estimated the little necessity there is for killing horses attacked by this disorder; and what important services may be rendered to society, or to a regiment, for instance, by an intelligent farrier making a proper distinction between this species of glanders and all other affections and diseases resembling it.'

The author annexes a table for the purpose of giving, at one view, the principal characteristics of the different species of glanders: but he also inserts in it, bastard strangles, cold or catarrh, founder, consumption, and asthma; complaints which certainly differ materially from the disease usually described under the names of glanders and farcy. We are at a loss to reconcile his account of these diseases, with what is said of them by the best informed veterinarians of this country. Farcy is always described as a disease which admits of a cure; and which, though it may degenerate into glanders, is principally confined to the skin. Glanders, on the other hand, is represented as a confirmed general disease, for which no cure has yet been found. We are therefore disposed to think that the claim of reputation, which the translator asserts for the author, on account of his ideas on this subject, is not well founded. Yell.

Art. 31. *A Compendium of the Veterinary Art;* containing an accurate Description of all Diseases to which the Horse is liable, with their Symptoms, and Treatment; the Anatomy and Physiology of the Foot, illustrated by Plates; Observations on Shoeing, on Feeding and Exercise, the Stable, &c. Dedicated by Permission to His Royal Highness the Duke of York. By James White, Veterinary Surgeon to His Majesty's 1st or Royal Dragoons. 12mo. 6s boards. Badcock.

This compendium, as we find by the introduction, has already passed through three editions: the author has therefore had an op-

portunity, which he has not neglected, of making those additions to his original work, with which his own augmented experience, or the improving state of veterinary medicine, has supplied him; and he has exercised much care and judgment in the preparation of this manual, which is one of the most useful that has yet appeared. He adopts the mode of shoeing practised in the veterinary college. and has annexed several plates, in order to illustrate the ample and accurate descriptions given by him of the structure of the horse's foot.—The author affords no new suggestions on the treatment of glanders: but he entertains hopes that, from the additional encouragement given to the cultivation of veterinary medicine, a cure may in time be discovered for this serious malady. He states, as a curious fact respecting its origin, that, a few years since, some horses being embarked for the continent, it became necessary during the voyage to close the hatchways; in consequence of which, the proper circulation of air being prevented, several of them were suffocated, and those which survived were immediately attacked with the glanders. Mr. W. adduces this anecdote to shew, that the disease may be sometimes produced independently of contagion.

Yell.

Art. 32. *A complete System of Veterinary Medicine,* in two Volumes. By James White. Vol. II. 12mo. 5s. boards. Badcock.

In the preceding article, we noticed with approbation the compendium of veterinary medicine, of which the present volume is a continuation. We should have been better pleased, however, if the author had not given to his two volumes the title of a *complete* system, as this epithet savours rather more of the conceit of a farrier, than the manly confidence of a liberal and enlightened practitioner. The account here given of medicines employed in the treatment of the diseases of horses, and the method of compounding them, which forms the second part of the volume, will be found a considerable acquisition in veterinary practice.

Do

Art. 33. *An Address to the Royal First Devon Yeomanry Cavalry,* respecting the Management of their Horses, when employed on actual Service; pointing out the Accidents and Diseases that are most likely to happen on that Occasion; and the most effectual and expeditious Means to be employed for their Removal. With Directions for Shoeing, and practical Observations on the Cure and Prevention of Lameness. By James White, Veterinary Surgeon to the First or Royal Dragoons. 8vo. 2s. 6d. Badcock.

These directions are the result of long attention to the subject, and therefore merit the particular notice of such persons as are in circumstances similar to those of the gentlemen for whose use they are intended. In concluding his work, the author particularly recommends, that horses should be brought 'into that high condition which will enable them to perform their duties with proper energy, without sinking under those exertions which on such an occasion will be required of them. Though in momentary expectation of being called out upon this important service, some time may elapse before the contest actually takes place. It will be prudent, therefore, to prepare their horses in some degree for the hardships they will then have to encounter.

encounter. Above all things, they should avoid keeping them in hot stables, which not only enervates and renders them delicate and susceptible of cold, but also engenders many troublesome diseases. Standing in the stable, upon high feed, and without much exercise, is no less pernicious; it is the source of numerous diseases; and though a horse under such circumstances may appear sleek and fat, he may be truly said to be in bad condition: and if he were forced to much exertion in such a state, a fever would probably be the consequence.

'It will be fortunate for the animal, if his feet escape from injury under such treatment. To render a horse fit for actual service, he should be inured to cold stables and to stand without clothing; his wind should be brought to perfection by regular exercise gradually increased, and by a moderate use of mild physic. He should be now and then galloped, that he may be accustomed to that velocity of motion he will often be wanted for. His feet should be carefully attended to, and got into the best order possible.

'If the heels swell, and the horse appears to have what are termed *humours*, he should be allowed to run at grass during the day. Obstinate coughs will also be alleviated by this treatment. In short, whatever imperfection the horses may labour under at this time, should be strictly attended to, and, if possible, removed; and it is no less adviseable to prevent, by prudent management, those troublesome diseases which are daily happening.'

Yell.

MILITARY AFFAIRS.

Art. 34. *An Inquiry into the present State of the Military Force of the British Empire*, with a View to its Re-organization. Addressed to the Right Hon. Wm. Pitt. By Lieut. Col. R.T. Wilson, K.M.T. 8vo. 2s. 6d. Egerton.

Much interest has been excited by this pamphlet, in consequence of the known military reputation of its author, and the importance and the boldness of several of his statements. Sir Robert seems to have anticipated the opposition which he has experienced, and he frankly declares: 'Conscious of the integrity of my intentions, I shall defy the hostility of prejudice, and spurn the insinuations of calumny: but happy should I be indeed, if any representation of mine shall contribute to secure that interference which has been too long withheld, but for which the present epoch presents the most favourable occasion.' To us it appears that, thinking as Sir Robert does, he discharges an imperious duty to his country in submitting his opinions to public investigation; and they should be considered with attention, whether they obtain acquiescence in whole or in part, or should be finally rejected.

The objects of Sir R. Wilson's remarks are the Volunteers, the Militia, the Army of Reserve, the Regular Army, the Guards, Pay, and Distinctions: but it is on the first point principally that he has encountered opposition, since his views are by no means favourable to this great link in our chain of defence, as at present managed. It is impossible for us, on many accounts, to enter into a detailed examination of his sentiments either in this or the other parts of his pamphlet: but we must express our conviction that, throughout the whole, many

serious

serious truths are stated, and many judicious observations presented to the mind; though it may be necessary to make some allowance for the bias by which the author, as a professional man, must necessarily be influenced. G. 2.

Art. 35. *A Letter to Lieut. Col. Sir Robert Wilson,* K.M.T. By an Englishman. 8vo. 2s. Cadell and Davies.

This Englishman certainly avails himself of his native privileges with great freedom, and criticizes Sir R. Wilson's pamphlet with much minuteness and severity. He does not, however, always write with that temper with which the subject ought to be discussed, nor with that politeness to which Sir Robert is intitled. Many of his remarks seem to be well-founded, but others appear to us to be much more superficial than those which they combat, and some do not bear adequately on the point in debate. Do.

Art. 36. *The Military Mentor.* Being a Series of Letters recently writen by a General Officer to his Son, on his entering the Army: comprizing a Course of elegant Instruction, calculated to unite the Accomplishments of the Gentleman and the Soldier. 2d Edit. Cr. 8vo. 2 vols. 10s. 6d. Boards. R. Phillips. 1804.

The Preface states that the plan and outline of these letters were suggested by an elegant work which appeared about 20 years since in the French language, intitled "*Conseils d'un Militaire à son Fils; par M. le Baron d'A****, Colonel d'Infanterie,*" and which has lately been republished in Paris, under the title of "*Le Guide du jeune Militaire.*" Howsoever derived, and to whomsoever we are indebted for this English compilement, we can recommend it to all young military men; as containing sentiments and advice well worthy of their adoption, as altogether pleasingly written, and as appositely and agreeably illustrated by anecdotes of eminent military characters in both antient and modern times. The work constitutes not a treatise on tactics, but an elegant and judicious lecture on the formation of the mind, and the regulation of the conduct of young men who have embraced the profession of arms. It treats on these among other subjects: on Health and Bodily Strength, on Bravery and Courage, on Greatness of Soul, on the Love of our Country, on Discipline, on Humanity, Modesty, Prudence, Secrecy, Foresight, Honour, False Honour, Anger, Falsehood, Pride, True and False Glory, Duelling, &c.; on Guides, Spies, and Deserters; on Councils of War; on Occasions on which what is prudent must give way to what is daring; on acquiring the Confidence of Soldiers; on ensuring their Courage, &c. &c. The precepts here inculcated are truly such as will combine to form the Gentleman and the Soldier, and the composition is extremely well calculated to instil them with effect. Do.

Art. 37. *The Aide de Camp, or Staff Officer's Assistant.* Containing Statements of the Pay, Allowances, and Contingencies, granted to all Officers of the Military and Medical Staff, when employed in Districts in Great Britain. Together with Forms and complete Instructions for making out their half-yearly Accounts, &c. &c. By a Brigade-Major. 12mo. pp. 79. 6s. Boards. Ginger.

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This compilement will undoubtedly prove useful to staff officers, particularly those who are inexperienced: but we must think that the author might have retrenched much of the repetitions which occur in the statements of each officer's pay and allowances, and thus have diminished the expence of the work, without the danger of misconception which he seems to think would have thus been incurred. G. 2.

Art. 38. *The Art of Defence on Foot, with the Broad Sword and Sabre:* adapted also for the Spadroon, or cut-and-thrust Sword. Improved and augmented with the ten Lessons of Mr. John Taylor, late Broadsword Master to the Light Horse Volunteers of London and Westminster. Illustrated with Plates by R. K. Porter, Esq. 8vo. 10s. 6d. Boards. Egerton.

It is now highly advisable that the military *Art of Defence on Foot* should be generally understood and acquired; and for this purpose the present volume will prove an useful guide. The plates are large and distinct, and are therefore not only necessary but effective assistants. *Practice*, however, must in course accompany theory in this case. Do

MISCELLANEOUS.

Art. 39. *Observations chiefly Lithological*, made in a Five Weeks' Tour to the principal Lakes in Westmoreland and Cumberland. 8vo. pp. 80. 2s. 6d. sewed. Ostell, 1804.

The scenery which presented itself to this anonymous traveller has been so often described, that he very properly declines indulging in repetition; and the title sufficiently indicates the confined nature of his observations. In the course of five weeks, an active and zealous mineralogist would achieve more than is here accomplished: but the writer's remarks are generally judicious and correct, and may enable future observers to extend their notices in this interesting line of inquiry.—The two cabinets at Keswick are mentioned with a degree of respect to which they are scarcely intitled.

Such of the author's remarks as are unconnected with mineralogy are neither new nor important. The assertion that Stockport 'could not have quadrupled its numbers in ten years' is thus attempted to be proved: 'This would be making the Stockport women prolific with a vengeance, and cause them to eclipse, in replenishing the earth, their transatlantic sisters of Vermont and Kentucky.' May not the population of a place be increased four fold in the term here specified by an influx of new inhabitants?—In the following passage, house-rent is strangely interjected between grouse and plover: 'The grouse, from what I heard, are more numerous in the neighbourhood of Appleby, than in any other part of Cumberland, or Westmoreland. I do not know the price of house rent in Keswick; they ask a guinea a-week, and even more, for private lodgings. At Ambleside the charge for these was only twelve shillings per week. The plover is not uncommon in these counties, and the lapwing is likewise their visitant.'

The writer's journal commences with some disjointed sentences, which kindly prepare the reader for those negligences of style that occur in the sequel. Thus, 'from Penrith I took the Shap road, *by the*

the side of Emont bridge was growing Malva Moschata, in size almost a shrub. On a promontory to the east of the lake, stands a house belonging to an attorney at Cockermouth, *by the name* of Benson, *one of the sweetest spots I ever beheld.*'—'The accommodations at this inn are not so good as at Keswick; but I made a very good dinner *there.*' Quere—Where did the mineralogist dine?—'It is not possible for words to describe the elegance of *this* talc in granite.' *This talc* comes on us by surprize; for the journalist had just mentioned 'red garnet crystals in trap, from near Buttermere,' and 'beautiful carbonate of lead, from Newlands.'—'But it is not this sort of transition I am about to speak.' 'A *quantity* of Quakers'—'*more* preferable,'—'*most* preferable,' &c.—We should be glad to announce this lithological sketch in an extended and corrected form. **Muir.**

Art. 40. *Translations from the Greek*, viz. Aristotle's Synopsis of the Virtues and Vices. The Similitudes of Demophilus. The Golden Sentences of Democrates; and the Pythagoric Symbols, with the Explanations of Jamblichus. By William Bridgman, F.L.S. To which are added, the Pythagoric Sentences of Demophilus, by Mr. Thomas Taylor. Crown 8vo. pp. 135. 5s. Boards. White. 1804.

This collection of the moral sentiments and practical remarks of the sages of old time is well worthy of being presented to the public in an English dress. The synopsis of the virtues and vices, ascribed to Aristotle, is particularly valuable; and we extract the description of Fortitude, because it contains sentiments well adapted to our present state of danger, and shews how nobly and justly the Philosophers of antiquity reflected on the duties of life:

'It is the property of Fortitude not to be easily terrified by the dread of things pertaining to death; to possess good confidence in things terrible, and presence of mind in dangers; rather to prefer to be put to death worthily, than to be preserved basely; and to be the cause of victory.

'Further, it is the property of Fortitude to labour and endure, and to make valorous exertion an object of choice. *But* presence of mind, a well disposed soul, confidence, and boldness, are the attendants on Fortitude:—and, besides these, industry and patience.'

We observe the word *but* frequently misemployed, where the force of the original * is *besides* or *moreover*. We must also remark that *ignobility* and *immoderation* are words not in common acceptation.—The volume is very neatly and even elegantly printed. **Mang.**

Art. 41. *The Fashionable World displayed.* By Theophilus Christian, Esq. 8vo. 3s. 6d. Boards. Hatchard. 1804.

This is a very keen and pointed satire against the follies and vices of the fashionable world; which is here represented as a nation in itself, subsisting under peculiar laws and privileges of its own. We are

* The corresponding expression in the Greek is - ετι δε, or δε simply, which implies some addition to the character given; as we should say, add to this—&c.

well

well pleased in general with the sentiments of the author; and we think that his representation of this *people* is calculated to produce, in many of the members, a lively perception of their true character: but his objection to the plan adopted by them, of rendering places of worship warm and convenient, appears to us unwarranted by either reason or scripture. Religion, we conceive, would not be a sufferer, if churches in general were more adorned and comfortable than they are; and so far from discountenancing the fashionable world in this respect, in their private chapels, we should advise them in their respective residences in the country to consider it as a duty, at least a *political* duty, to contribute as much as possible to improve their parish churches. Man.

SINGLE SERMONS.

Art. 42. *The Limit to our Inquiries with respect to the Nature and Attributes of the Deity.* Preached before the University of Cambridge on Commencement Sunday, July 1, 1804. By George Law, D.D. Prebendary of Carlisle. 4to. 1s. 6d. Faulder.

The reply of Simonides to Hiero, when required to explain the nature of God, is well known; and its truth must be deeply felt by every one who reflects on this inscrutable subject. Men who are most eminent for wisdom, even when they endeavour to be correct, are liable to fall into error *; and the revelations of Scripture, in reference to the Nature and Attributes of the Deity, must be considered rather as declarative than as completely explanatory. Dr. Law adverts to the limits which are set to our inquiries into this most elevated and most mysterious subject: I. With respect to the influences of the Holy Spirit. II. To the Liberty of Man, as consistent with the foreknowlege of God; and, III. To the Doctrine of the Trinity. On the last of these heads, this ingenious and liberal preacher observes that 'we are bound to receive with credence and submission what is revealed concerning the divine nature, although the subject lie beyond our span or comprehension.' This is true: but, if the subject lie beyond our comprehension, scripture should be no more augmented by new terms on the one hand, than curtailed on the other. Our ignorance should moreover teach us humility and candour, and incline us to regard the essence of religion as consisting rather in virtuous action than in endless controversy. Mo-y.

Art. 43. Preached at the Anniversary of the Royal Humane Society, 24th April, 1803, in St. James's Church, Westminster. By the Rt. Rev. Geo. Isaac Huntingford, D.D. Bishop of Gloucester. With an Appendix of Miscellaneous Observations on Resuscitation, by the Society. 8vo. 1s. 6d. Nichols, &c.

Perhaps it is not altogether fair to apply the ordinary rules of criticism to compositions of this nature, which are delivered on particular occasions. The necessity, which the preacher feels, of introducing some remarks peculiar to the institution, has an unavoidable

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* Sir I. Newton, in his *Scholium Generale*, is perhaps in this predicament, when he says "*Deus non est Infinitas et Eternitas, sed infinitus et eternus.*"

tend-

tendency to break the unity of design, and to interrupt the direct tendency of his discourse to the end proposed by the text. We shall therefore only observe that the argument in this sermon, (from Psal. cl. 6.) as appropriate to the occasion, takes a physical turn, and the text becomes little more than a motto. The general approbation of the audience is a sufficient proof that it was a seasonable and welcome discourse; and we congratulate the Right Rev. Author in the beneficial effect of his pious exertions in behalf of the Humane Society. Man.

Art. 44. *A Discourse on the Christian Doctrine of Atonement*, or Reconciliation of the World to God by Jesus Christ. By R. Wright. 12mo. 1s. Vidler.

Persuaded that the common idea concerning the Atonement, and that of the Scriptures, are at variance, Mr. Wright endeavours, in a brief yet perspicuous manner, to rectify the prevailing misapprehension, and to give a view of the doctrine which shall be exonerated from the objections attached to the notion of appeasing or placating the Deity by a vicarious sacrifice. He first, in order to ascertain its precise meaning, considers the derivation of the term *Atonement*, which is purely of English origin, being compounded of *at* and *one*, with the termination *ment*; making *at-one-ment*. 'To *atone* is therefore to set at one persons or things which were at a distance from each other, and *atonement* consists in their being set at one.' Hence *atonement* is synonimous with *reconcilement*; and it is by this latter word that καταλλαγὴν in Rom. v. 11. (the text) should have been rendered, in accordance with the translation of the same term in other places. Advancing from words to things, Mr. W. observes that, in his text, *men*, not God, are said to have received the atonement or reconciliation; and this, he remarks, ought to decide the point that it is men, not God, whom Christ atones or reconciles. 'Christ patiently submitted to all his sufferings, not that he might appease the wrath of an incensed God and reconcile him to the world, but that he might effect the reconciliation of the world to God; and this reconciliation was made in a progressive way. It began by the introduction of the gospel, it proceeds by the personal reconciliation of sinners by the influence of the gospel, and it will be completed by the restitution of all things.'—Thus great importance is stamped on the work of Christ, without depreciating the character of the Father, or making (as on the common system) the salvation of man a matter of justice in the Deity, and not of mercy.

We recommend this sermon to the perusal of such of our theological readers, as are desirous of thinking correctly on controverted doctrines. Moy.

POLITICAL.

Art. 45. *Letters intercepted on board the Admiral Aplin* (East Indiaman), captured by the French; and inserted by the French Government in the *Moniteur* and two supplementary Sheets, 16 Sept. 1804. 8vo. 2s. 6d. Westley.

The Engliſh translator of these papers makes a few prefatory remarks on the act of the French government in printing them, and on the

the propriety of submitting them to the British public; intimates his suspicions of interpolations; and then observes that he declines all farther comments, leaving the letters to speak for themselves.

Considerable curiosity has been excited by the appearance of this private correspondence: but we think that very few of the letters are calculated to gratify that feeling, or to convey any information. A *few* there are of that description, which have been sufficiently circulated in the newspapers. It appears to us that there can be no doubt of the *reality* of the correspondence, but against its genuineness in all its parts many reasons may be urged: though a reference to the originals could alone disclose all the liberties which may have been taken with them. G. 2.

Art. 46. *Proofs relative to the Falsification of the intercepted Correspondence in the Admiral Aplin Indiaman.* By William Playfair, 8vo. 1s. 6d. All Booksellers.

Mr. Playfair argues that proofs of the falsification of these papers may be drawn from various circumstances: but he relies principally on a letter which he received from a friend in Holland, dated 15th Sept. of whose integrity and information he speaks in high terms, and in which he was told; 'An English Indiaman has been taken near the Mauritius, with a correspondence on board, which Mr. O'Connor and Mr. O'Neil were occupied in altering and translating, to be put into the newspapers, when I left Paris. I cannot tell you the exact alterations; but the purpose for which they were made is to persuade the people and the army, that Bonaparte is ruining England with more certainty than if he invaded it. This is meant to be the use of the letters for France; and for England, they will be altered so as to set individuals at variance, and create uneasiness and jealousy:—you may depend on this information, and that the paper dated at the Mauritius is printed in Paris, and not there.'—We see little other improbability in this statement, than that the circumstances should come to the knowlege of this letter-writer. The soul of *deception* is secrecy; and the stratagems of the French government ever were, and still are, peculiarly well concealed. Do.

Art. 47. *A full Report of the Speeches of Sir Francis Burdett at the late Election*; including those at the Crown and Anchor Tavern, of which but imperfect Sketches were given in the Newspapers. The legal Arguments upon the last Day of the Election, particularly the admired Speech of Mr. Plumer, are given at full length: together with a Selection of the Papers published during the Election; and a Preface, in which a Review is taken by the Editor, of the Conduct, Character, and Connections of Sir Francis Burdett, and also of the Conduct and Characters of his Opponents. 8vo. 2s. 6d. Symonds.

So ample a statement of the contents of this pamphlet is conveyed to the reader by the title page, that no information on that point is requisite from us; and we have only to add that the editor is a very elaborate supporter and warm admirer of the character and conduct of Sir Francis Burdett. Do.

CORRES-

Our readers will recollect that, in the last Number of our Review, (pp. 186, 187.) an extract was made from a work purporting to give the *Correspondence of a Gentleman at Berlin with a Person of Distinction in London*, in which the writer pretended to state certain facts respecting the British Embassy at St. Petersburgh.—It is gratifying to our national feelings, and to our respect for the nobleman who then represented this country at the Russian Court, to be enabled now to assure the public, *on evidence which we consider as unquestionable*, that the relation there given of several circumstances, which the author of that work supposes to have happened at St. Petersburgh, during Lord St. Helens's embassy to that Court in 1801, *is wholly without foundation;* that no such occurrences, in any shape or degree, ever took place; and that, the premises being false, the inferences are in course erroneous.—The nature of the topics discussed by this writer in his different publications, the peculiarities attending their appearance, the boldness of his sentiments, and the acuteness of his speculations, excited from us considerable attention: but, since his information thus stands convicted of fallacy in one material instance, his authority in others will become suspicious.

We deem ourselves obliged by the letter of a Correspondent, who dates from Trinity College, Cambridge; and we shall not fail to attend to his communication, at the proper time and place.

If *Amicus* will reconsider the nature of his statement, he must see that the insertion of it would lead us into very unpleasant controversy. Though we discuss *principles*, we must not intermix them with *personalities;* and even if the information of *Amicus* be correct in the latter point of view, it does not affect the general argument.

We thank 'a Constant Reader,' whose letter bears the Norwich Post-mark, for his biographical particulars; and we shall very shortly take notice of the object of his postscript.

Does J. C. intend to maintain that Shakspeare must be admitted as authority for the use of any low, indecent, or ungrammatical word or phrase which may be found in the chequered writings of that extraordinary genius? If he does, we must assure him that *we* cannot abide by such a decision.

Our friend '*near Lestwithiel*' will find, on farther investigation, that we were justified in our remark.

☞ In the last Appendix, p. 457. l. 19. for '*cultoris*,' r. *cultioris*; and l. 22. put a full stop instead of the interrogative mark after '*verborum*.' P. 458. l. 11. for '*quam*,' r. *quum*.

In the Review for September, p. 58. l. 10. from bottom, put a comma after '*as*.' P. 91. l. 7. from bott. dele '*dn*.' P. 99. l. 15. for '*caritatis*,' r. *caritates*. P. 106. last line, put a comma after '*vice*,' and take it away after '*like*.'

Rev. for Oct. p. 199. *note*, dele the *s* in *erratas*.

Errors, pp. 259, 323.